CHRISTIAN REGISTER.

VOL. XXIV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 42.

"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, OCTOBER 18, 1845. DAVID REED, PROPRIETOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT No. 14 WATER STREET,
(*Near Washington Street,*) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

THE BOOK OF DANIEL.

There are some reasons to doubt that this book was written by the prophet, whose name it bears, or within the period of his life. The first six chapters do not purport to be *his;* nor even the last six, in their present form. About one half of the book—the five last chapters together with the first—has an *Hebrew original*; the other half—from the fourth verse of chapter ii. to the end of chapter vi. has a *Chaldaic*. The Septuagint-translation of the book of Daniel—if there ever was one—is now lost, and in place of *it*, is substituted that of Theodotian, a Christian of the third or fourth century. The Targum—the Chaldee paraphrase—of Jonathan, an eminent Rabbi of Babylon, does not contain this book, nor those of Ezra and Nehemiah. The Greek of Theodotion has *fourteen* chapters. The xiii. and the xiv. contain 'the song of the three holy children;' also the story of Susanna and that of Bel and the dragon.

These facts serve, in some degree, to render the authenticity of the book suspicious. And this suspicion is much increased by the character of its contents. The first six chapters are so many distinct pieces. They are not linked together as one continuous narrative. We have in them six separate narrations connected only by the name of Daniel, or his companions, who act a part in each of them. In the first chapter is given the history of Daniel's youth. It is *romantic* and *exaggerative*, like the book of Esther; on the same type as the books of Judith, Tobit and Jonah; except, perhaps, that the two latter do not so fully reach *the ideal* of them.

The second chapter contains the account of Nebuchadnezzar's forgotten dream. The king demanded of his wise men that they should first tell him his own dream and then interpret it. He threatened them with immediate death if they did not forthwith fulfil his demand. Was ever a mortal man unless insane so immensely unreasonable? What tyrant ever conducted himself so absurdly? It did not come within the profession of soothsayers *to tell* a man what he had dreamed, but *to interpret dreams told to them*. All this, however, is manifestly done for the purpose of glorifying Daniel. *He* tells the king his dream and interprets it. Nebuchadnezzar then falls upon his face and worships Daniel, commanding that a sacrifice of sweet odors be offered to him. And the king said to Daniel, 'of a truth your God is a God of gods and a Revealer of secrets, seeing that thou couldst reveal this secret.'

It is stated, in the first chapter, that 'Daniel had *understanding* in all visions and dreams.' His capacity as an interpreter of dreams seems here to be spoken of as an art and a tact which he had acquired. This description of the prophetical office is not extolled by Isaiah and Jeremiah. The prophet that hath a dream let him *tell a dream*, and he that hath my word, let him declare it faithfully. What is the chaff to the wheat? saith the Lord. Dreams, however, were in vogue at Babylon; and it was natural that Daniel should study the science and philosophy of them.

In chapter third we have the narrative of the golden image and of the burning fiery furnace. Nebuchadnezzar is again insane before his time and acts the petty cruel tyrant. He sets up a golden image, and, at its dedication, with great parade, commands all nations, tongues and languages, when the signal of harp, dulcimer, sackbut, psaltery, cornet, flute and all kinds of music is heard, to fall down and worship it. And, in case of disobedience, the delinquents are to be cast, bound hand and foot, into a burning fiery furnace. There was a statue of gold in the temple of Belus at Babylon—according to Diodorus Siculus—which was forty feet in height, standing on a pedestal of fifty feet, made of solid gold, to the amount of 1000 talents; equal to three millions of dollars; golden ornaments and furniture about it of five or six times the value of the statue. This, doubtless, was all the golden image which Nebuchadnezzar ever had. His image is stated to have been *sixty* cubits high and *six* cubits in breadth. The breadth only *one tenth* of the height. The dimensions are disproportionate; the breadth of a well proportioned man through the breast and shoulders being full *one fifth* of his height. The discrepancy, doubtless, occurs from reckoning *the pedestal* as a part of the image.

It was the opinion of Porphery, the Jew, that the book of Daniel was written by some person in Judea, about the time of Antiochus Epiphanes, who intensely persecuted the Jewish nation. The story of the 'three holy children'—as they have been called—was adapted to inspire steadfastness and patience under persecution. It administered a reasonable and powerful lesson both for instruction and encouragement. But the king of Babylon must have been insane to have acted the parts ascribed to him in this, and in the preceding chapter.

Chapter fourth purports to contain a proclamation or memorial addressed by Nebuchadnezzer 'to all nations, languages and people that dwell in all the earth.' After a few preliminary remarks expressive of his faith and devotion toward the Most High God, he proceeds to give an account of a remarkable dream which he had while in his prosperity, and which was significant of the humiliation that afterward befel him. This dream Daniel interpreted, though the Chaldeans could not. He told the king that the time was at hand when he would be *demented* as a brute, eat grass like an ox, and be driven from the abodes of men. And it is added, 'all this came upon the king, Nebuchadnezzar; he was driven from men and did eat grass as oxen and his body was wet with the dew of heaven until his hairs were grown like eagles' feathers and his nails like birds claws.' This account was calculated to inspirit the Jewish nation under their long continued depression and grievous troubles. It comforted them with the assurance that they had *a greater God* than any other people. To them the conclusion of the piece must have been flattering; 'now I, Nebuchadnezzer, praise and extol and honor the King of Heaven, all of whose works are truth and His ways judgment; and those who walk in pride He is able to abase.'

The fifth chapter has the account of Belshazzar's feast and of the hand writing on the wall. As a myth it is well composed and has a good moral. But there are stubborn difficulties against its historical verity.

Chapter sixth gives the account of Daniel, *cast into the den of lions*. This also is a good myth; but, as a matter of fact, it is hard to be credited. The weakness of Darius, and the envy of his courtiers, seem to be alike incredible.

From the beginning of chapter seventh to the end of the book are the accounts of Daniel's *prophetic visions*. The doctrine of angelology is more conspicuous in these chapters than it is any other part of the Bible. Angels appear as the tutelary gods of nations. One is the angel-prince of the Jews; another, of the Persians; and another, of the Greeks. These angel-princes withstand and watch each other. This doctrine is not properly *Jewish* but *Oriental*. In different visions Daniel sees the emblems of a succession of Gentile monarchies; the Assyrio-Babylonian; the Medo-Persian; the Greco-Macedonian; and last and greatest, *the Empire of Rome*. The youngest of these four, Rome, had existed about two hundred years when the oldest, Babylon, was taken by Cyrus. For a season they all were cotemporaneous. Rome, however, was only in her infancy; two hundred years old at the fall of Babylon; four hundred years old, at the fall of the Persian monarchy; and in about two hundred years more, the Roman Generals became the conquerors of Alexander's successors. The writer of the Book of Daniel knew all this. Hence his graphic descriptions of the movements of the symbolical beasts; the swift footed he-goat representing Alexander; the non-descript fourth beast, the representative of Rome; with its great iron teeth devouring the whole earth. *It was in the times of Antiochus*, the great, and of Antiochus Epiphanes, that Rome was making her rapid and extensive conquests in the East. She would, of course, appear to these nations as a strong lion, before which every thing must bow and nothing could stand.

In the eleventh chapter the angel-revelator lays aside the use of symbols and adopts the plain, didactic mode of communication. He instructs Daniel that there shall yet stand up three kings in Persia, to whom a fourth will succeed and make a formidable invasion of Grecia; that the result will be *disaster* on the part of the Persians and *conquest* on the part of the Greeks. That a mighty Grecian monarch 'will stand up and rule with great dominion.' That he will fall prematurely and his kingdom then be divided into four parts which will be possessed by others, '*not of his posterity*' or kindred. Two of these four are denominated the king of the North and the king of the South—Syria and Egypt. And the history of these two kingdoms for a succession of reigns is correctly given in verses 5–21. Antiochus Epiphanes is now introduced and seems to occupy all the twenty five remaining verses of the chapter. The first ten of these correctly describe the character and movements of Epiphanes. But the last fifteen verses are obscure and intricate. There is light until we come to the thirtieth verse. Until now the writer had, probably, been guided by *the facts of the past*. He now attempts to foretell *the future*. But nothing *sure and certain* has ever yet been made of it. The subject does not ostensibly change. It is, all through, the king of the North. He is the hero. He finally magnifies himself above all gods and monarchs. The holy people, the Jews, will be long and severely persecuted. But whether this strong, persecuting power be *Syrian*, or *Grecian* or *Roman*, it is not even intimated. Commentators have silently introduced *the Roman*. The prophet predicts the fall of this power. The time of its catastrophe will be a season of trouble 'such as never was since there was a nation.' The issue will be the emancipation of the holy people. The Jews will be delivered, 'every one whose name is found written in the book.' A partial resurrection will take place. 'And they that be wise shall shine as the brightness of the firmament forever and ever.'

But 'how long shall it be to the end of these wonders?' Different answers were given to this inquiry. One answer is, *seventy weeks;* another is, *a time, times, and a half time;* another is, *two thousand and three hundred days;* another is, *a thousand, two hundred and ninety days;* another is, *a thousand two hundred and five and thirty days*. Some of these numbers may have respect to different catastrophes. But the great and consummating one is, the final and utter fall of Gentilism; the overthrow of whatever prevented the exultation of the daughter of Zion, to whom the prophet Micah had said that 'it should come, *even the first dominion*.' That point, however, which seems to be *the clearest in respect to the meaning of the prophecy, is the darkest in respect to historical fact*. The Jews are not yet delivered. The numerical periods—we think—must all have gone by. We pretend not to be able to settle all these matters. Let those who can do better with them, do it. Let 'a second Daniel come to judgment.' Time is the greatest revealer of secrets.

S. F.

For the Register.

PASTORAL VISIT AFTER AN ABSENCE OF TEN YEARS. PERMANENCE OF THE PASTORAL RELATION.

MR. EDITOR:—The enclosed is an extract of an occasional discourse preached in Keene, N. H., on the 31st of the last month. Yielding to some urgent representations made to me, that its leading sentiment might prove of interest beyond the place for which it was at first intended, I offer it for your paper.

Yours, &c.

T. R. SULLIVAN.

Boston, Sept. 30th, 1845.

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'The subject of the present discourse—Religious Institutions—cannot but have a special interest to me at this time, when, after an absence of *ten* years, I stand speaking to an increased and prospering people, in the house of which the corner-stone was laid during my ministry, consecrated by public services in which you who survive to remember that auspicious day (July 4th, 1829,) participated with me;—the house, the dedication of which in the succeeding year to the purposes for which it was endowed and erected, crowned the hope which, when as yet you were a 'little one'—in all the uncertainty of infant life—worshipping in upper rooms and halls, anticipated a day of established and steadily advancing strength. That day came; and every day since has confirmed the trust we felt, that God would make 'of that little one a thousand.' I behold, in this place, in generally prosperous times, and in a hopeful day for this region, a rejoicing and a growing people; I have led the intelligent worship of the children where I had led that of the fathers; and I *know* that in their day, and in that of their descendants, and, I trust, forever, there will not here fail the Father of all the past and coming ages, a generation who shall serve him gladly because truly.*

'When in connexion with such visitation as man does not measure to man, the All-directing Wisdom ordained the dissolution of the relation just referred to, it ordained it for the best;—in proof of which, at this period neither party is suffering by the change. I (without relinquishing my profession) have gained a new employment: you, another servant. Thus you have been served by the labors of two ministries, both steady and protracted, instead of one; or,—which has been the tendency the last twenty years,—instead of one every second year! In a society of our own denomination, in one of your adjoining towns, there have been, during the last ten years, five different settled ministers; while a single society, not of our denomination, in another of your adjoining towns, has changed its ministers about as often; and, at the same time, throughout the County of Cheshire, in one of the leading denominations, it is said that *six* only out of *twenty-five* ordained ministers remain in the positions they occupied ten years ago! And are you the worse for having had, during the same period, only one minister; and for having settled during the twenty years which make up the whole duration of this Church from its beginning, only two? Are you the worse for this? Do you not, on the contrary,—much like the principal Churches of our order in Boston and Salem, and the vicinity,—form a favored and an honorable exception, by having kept beyond the sweep of fashion which has so encroached on all sides, upon the good old customs of our ancestors? Such is my opinion of the example you present; and there are those among you who may remember that it is in conformity with the sentiments expressed in my farewell discourse;—some part of which I may now, I believe, revive, without risk of misconstruction. I then used the following language, viz.

'I am not conscious of having allowed myself to be indifferent to your interests, as I understood them, while considering myself as having been permitted by God to be put in trust with the Gospel, I have endeavored, in pursuing them, to speak, 'not as pleasing men, but God who trieth our hearts.'† It may be regarded as some testimony that those interests have not been studied wholly in vain, that I shall now leave (where I found none) a Christian Church of creditable growth [over fifty members]; and where all was new, unsettled, and uncertain, a parish established, and, viewed comparatively with others in similar circumstances at the same date from their origin, respectably enlarged and kept together. [A little more than one hundred families.]‡ This result, however humble, regarded as a monument of past labor, is yet, considered as a foundation for future prosperity, broad enough to sustain cheerful expectations, if the work be committed to skilful hands; and strong enough, 'being grounded in the truth,' to resist being shaken from without, provided there be wisdom and union within.'

'The words just read, contained, you all understand, in my farewell discourse, delivered in this house April 12, 1835, now, after the lapse of ten years, are found fully confirmed by time. Upon visiting you this season for the first time after that long interval, having, in the course of a week spent in the midst of you, joined your Sabbath assemblings, addressed your numerous Sunday School, and made between seventy-five and eighty visits in the parish, eleven of them in company with your pastor, (distinct from an abundant participations in the elegant hospitalities of the place), I see, for myself, this wealthy and conspicuous Society, whose history for the first ten years is connected with my name as pastor, well-established and prospered.

'In the care of him who after a term of office of about the same length as my own, remains at his post,§ I am about to leave you; and I can think of no greater benefit to ask for you all from the Father of mercies, than that you may continue under his care, as long as the great work to which his life is devoted, shall have the advantage of his distinguished services. Every where let the ministry be permanent, is my desire and prayer; but, if nowhere else, let it be permanent here! Should it not be permitted me to stay long enough in this uncertain world, to see the event, still with what satisfaction, as my eyes were closing upon life, would they turn to this pleasant scene of so many of lifes reminiscenceis and so much of its responsibility; and what silent thanks would rise unbidden in my heart to the Ruler of human destinies, that, in leaving you with him, I should leave you with 'an able minister of Jesus Christ,'—one 'whose praise is' already 'in all the Churches'—one who might fill any place with honor, while particularly adapted to this—one, whose firmness of reason and of character, will be set immoveably, like yonder mountain,‖ for your defence, and for that of the Gospel;—while he is, at the same time, 'a good shepherd,'—walking before you in the way to eternal life; one who will lead you 'gently,' yet surely, therein, and will 'exhort, and comfort, and charge every one of you, as a father doth his children, that ye would walk worthy of God, who has called you to his kingdom and glory.'

'And now I commend you to that God, whose servant he is,—to Him, without whom human strength is but weakness,—to Him who 'by the word of his grace is able to build you up, and to give you an inheritance among all them that are sanctified through faith that is in Christ Jesus'—to that God of all grace and truth I commend you, each and all, now and evermore.—A joyful greeting have I had with you; and I intend not to mar it by a sad or a long farewell. So far as beings who know nothing of the future may presume, we shall soon see each other's faces again:—if not,—if never again on earth, may our meeting at last be with joy, like that in heaven, because we *all* shall have found rest for our secret anxieties in the bosom of the Father, and secured for our united affections, in his 'house of many mansions,' an unchanging home!

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The writer of the foregoing asks leave to add a few thoughts on the

PERMANENCE OF THE PASTORAL RELATION.

The present tendency in the ministry to change of place bearing with it a seeming inconsistency with that conformity to the spirit of their office which in other respects they manifest, as well as a contradiction to their temporal interests, as a body, as apparent as for a shipmaster to have a new vessel and new employers to seek upon every return from a voyage; its origin must be traced to the other party in the contract,—or rather to that revolution in parochial feeling, through which it has become no rare thing for a parish to be willing to look upon *their* relation to a minister as an uncertain bond. The disposition of the public to acquiesce in, or to view with indifference, this bent towards instability in the connexion of pastor and people, whether in its actual results, or in the exciting effect of its known prevalence, must necessarily act as a disturbing power against the health of body and mind; and it must accordingly account not only for those otherwise unceased removals which it directly tends to make frequent, but also for the increasing frequency of such as follow exhaustion from carrying on the labors of life under habitual circumstances either, as the case may be, too stimulating, or too depressing.

In proportion as permanence shall cease to be counted among the qualities which give to the pastoral relation its value in the eye of the public, the advantages flowing from that quality will become forfeited, while public sentiment takes a rapid bias to the point, where it will be known only in remembrance. There is but one preventive. The tenure depends upon the reciprocal sense of obligation to maintain it. Pastors are not bound to feel themselves stationary for life, where the people do not esteem it a duty, to do their part to keep them so. If parishes virtually claim a privilege to dismiss, whenever they may please, they virtually give the minister a right to resign, whenever *he* may please. For, *one* of the parties cannot be bound, on any principle of reason or of equity, to view the act of settlement as irrevocable, when the *other* does not so regard it. The minister, in this state of things, in proportion to the degree of uncertainty in the case, is thrown back upon his rights, and his resources. Self-preservation—for which a minister is responsible as a duty he owes both to himself and to his children—will render it sometimes indispensable, and at all times justifiable, for him to keep the way open to entertain the proposals that may be made him, to change his place As much indifference as the public show to the lasting tenure of the pastoral relation, is their *fiat* to the loss of so much disinterestedness on the part of their servants in the ministry. Self-sustaining motives being imperatively brought into the front rank, the self-forgetting are forced to the rear. Soon it *may* become, with the clergy, in many cases, a mere business question, like this: —What is the state of the popular market? and what is to be done, to suit the supply to the demand? The stability of the pastoral relation, then, on which its honor and influence so much depend, has its security only in the equal appreciation of it by both parties. This truth deserves to be pondered. For, the element of permanence gone, and that of disinterestedness proportionately impaired, that which gives the clerical profession its proper dignity among the self-seeking callings and pursuits of the world, is well nigh destroyed. Its estimation low, its 'glory departed,' its attractiveness is gone; and the noble spirited and highly endowed among the rising sons of learning and of liberty, cease to be drawn into its serene and elevated walks. Bigotry and Fanaticism, Infidelity and Irreligion, so gain more ground in one year, than enlightened Theology, thus dishonored, and robbed of her own, can retrieve in ten.

But there is everywhere in nature and in Providence a recuperative force. Let the societies where the pastoral relation has withstood the fluctuations of the day, still hold fast to the principle of a permanent ministry, and it may be expected, that another turn of the unstable tide which has drifted the 'tossed and shaken' from their moorings, will restore them to the same secure anchorage, to contribute, each in part, to save the ministerial office from declension, and, in the same proportion, prevent any decline in the service which that sacred office, when duly sustained by the people, has always eminently rendered to 'Christ and the Church.''

*The text was in Psalms, cxxii. 1. I was glad when they said unto me, let us go into the house of the Lord.

†All the additions during the twenty years of this Church's existence, amount to about one hundred and fifty families; from this sum deducting a few families who left during the short interval between the close of the first and the beginning of the second ministry, and again deducting a large number removed, soon after the latter date, chiefly to the West, and there remain one hundred and fifteen families—which is the present number. The number of communicants at present is about one hundred.

§Rev. A. A. Livermore.

‖The Monadnoc, whose summit rises about 2000 feet above its base, 10 miles distant, in full view from the village of Keene.

For the Register.

LETTERS TO A POLE ON RELIGION IN AMERICA, NO. V.

MY DEAR FRIEND,—There is no sect of religion whose developement does not seem to have its sufficient reason, if we trace up its history to its sources in the individual mind from which it originated. Jesus Christ is the same yesterday, to-day, and forever; but the statement the human mind makes of this great symbol is apt to be warped by the circumstances of the men who make it; and the progress of truth, like the course of the vital principle in vegetables or animals, is through a series of organizations individually mortal. Quakerism was a reaction, whose excesses marked the depths of the evils it resisted. It was an uncompromising unlimited protest against all institutions extant at the time, not only against the Church but the State.

George Fox—the first Quaker—was a very different man from Roger Williams. His nature was very rich, but not disciplined by an exercised reason, like that of Roger Williams; therefore he could not so wisely discriminate, and, while repudiating human authority in religious matters, 'yield unto Cæsar the things that are Cæsars.'

He would not use any of the common forms of courtesy; not even those interwoven in the grammatical idiom of language. He proposed that the fashion of clothes worn in that day should never be changed, and that the colors worn should all be grave. He abandoned all Cathedrals and Churches, and proposed that societies should meet in plain rooms not set apart for the purposes of religion. He protested against all existing forms of religious service, and even against the use of the symbols of baptism and Lord's Supper. He repudiated a clerical class and 'hireling' preaching (as he ceremoniously called the preaching of those who were supported in order to preach.) He refused to take the civil or judicial oath, and to obey the government when it called to military service. On the other hand, he professed to be led by the Holy Spirit, which was to direct him daily and momentarily, in all civil and religious matters, and which thus acting upon him he called *the Word*. The suggestions of 'the Word,' thus defined, men were to watch for and obey, without going behind them, or sitting in judgment upon them.

Thus the Quaker doctrine loses sight entirely of God as an Absolute Being, and only considers God in his relation to man as the motive of his action. It excludes any *science* of Theology. In fact, taking science in its highest sense, it denies the scientific point of view to man. Its spirit is thoroughly subjective. As it denies reason as a part of spiritual life, it contemplates no absolute standard by which it may judge of the interior movement of the soul which is for every man *the Word*.

The practical result may be easily guessed. While the most general and greatest truths were uttered, the strangest and wildest and most accidental associations of ideas were also obeyed as the 'Word' of God. The practice of individuals was according to their average strength of mind, previous characters and educations. William Penn was wise; some weaker brethren found no means so expressive of testifying against the multiform formalities and deceptions of the time, as to walk naked into the religious assemblies of other men, and interrupt their exercises with their own wild teachings, which, like those of the mad, were a mixture of truths and errors, expressed in the most vivid phrases. Quakerism involved no check upon these extravagancies, and the absurd bigotry of most other sects in that age, and especially the use of the civil arm, indiscriminately, for offences against the civil order, and for the reformation of creeds and modes of worship, increased the general confusion, and often put the Quakers on the right side, even when they acted unreasonably.

No where were the Quakers so much persecuted as in the Colony of Massachusetts Bay. As the Government was identified with the Church, the offences of the Quakers against civil society were taken up as religious matters, and the Quakers rightfully enough would not allow any human judges of their religious actions, and therefore resisted. The Government, as civil society, had a right to protect the religious meetings of those who were not Quakers, from the interruptions of the Quakers, and to insist that the natural conventions of life, such as wearing clothes, should be respected, but as the civil Society, pretended to be the Church, the Quakers did not see this right.

And here was seen, in a signal manner, the true position of Roger Williams, with respect to civil and religious matters. When the Quakers broke upon the Massachusetts Colony, Roger Williams had already been banished, and had established his chartered government at Providence. He solved the problem of the treatment of the Quakers at once, without any difficulty. They fled to his colony for protection and peace, and he received them gently, and allowed them their own assemblies and preaching, nor subjected them to any civil disabilities on account of their religious views. In Providence, Quakers could be naturalised, vote, become eligible to civil office, while in Massachusetts they were imprisoned, fined, whipped, banished into the wilderness, and, in four instances, hanged. (There is a very interesting history of the Quakers by Sewell, which gives a minute account of all their sufferings under all people and governments except the Baptists.)

But with even handed justice, Roger Williams protected other religious assemblies from the incursions of the Quakers. Restricting his church government to church members, he left the civil government free to take up civil offenders. And, as he punished as a civil offence, whomsoever interfered in the Quaker religious assemblies, so he treated the Quakers as civil offenders, whenever they intruded into other religious assemblies, without leave asked and received. He considered it also a law of civil society that people should wear clothes, or if they chose not to do so, they must not go at large. This rational mode of treatment soon cast out the devils of fanaticism, and those who had been possessed, like the maniac in the gospel, appeared 'clothed and in their right mind.'

All this was not because Roger Williams was indifferent to the spread of what he deemed error. No man, from that time to this, has surpassed his masterly argument against the Quaker doctrines, or shown such zeal to controvert them as he. His written account of a seven days controversy, which he held with the Quakers at New York, published under the quaint title of 'George Fox digged out of his burrows,' is a masterpiece of logical argument, unsurpassed in polemical literature; though, according to the bad taste of the day, and from the impetuosity of his character, he charges upon the leader personally, the whole responsibility of all the errors that his own keen and practised reason detected in the Quakers' propositions. But the history of the sect clearly shows that every consequence which he pointed out was indeed involved, for all have been historically manifested. The work ought to be republished in our days.

And yet, in justice to the spirit of Roger Williams, it should be accompanied with his work 'on the bloody tenet of Persecution,' for, otherwise, its burning style might leave a false impression. Some people cannot distinguish the fervor of conviction from a bitter spirit. Roger Williams was undoubtedly in error, to suppose George Fox personally responsible for that which was involved in his propositions. George Fox was as pure as a seraph, morally. He saw certain errors, and he went against them, not realising that the extreme opposite of wrong, is not always right. Roger Williams had the eye of an archangel, and he could not conceive that a man should utter that of which he saw not the rational consequences. Consequently he requires of Fox more than Fox could perform. We must never forget that intense as was Roger Williams' feeling of the error of the Quakers; though he considered their doctrines to strike at the root of both Church and State; and could prove it also; yet he alone of all men *did not persecute them*. He surmounted that trial before which almost all men fail. He preserved his principle and acted upon it, *under difficulties*. I have often thought of this man—so tender in his religious conscience, so humane in his heart, taunted by the Pilgrims with the fact that his little colony became the refuge of all the fanaticism and all the rascality of the day. 'This,' said they, 'is the practical commentary upon the wisdom of your arrangement of civil and religious affairs!' But the ardent and suffering old man could not be removed from his true position. His vision of principles and all their corollaries was clear. He gives the Quakers their civil rights—their religious rights—and then goes, at eighty years old, to fight them with the spiritual weapons of a clear intellect and a mighty knowledge of the Holy Scriptures. George Fox had not, himself, remained to bear his part in the controversy, but had returned to England and left it in the hands of some of his younger followers. In the name of the Holy Ghost they insulted and tormented the old man of eighty, by interrupting him, and taking advantage of his old age, and of a cold with which he was afflicted, until even the spectators who were in their favor, cried out '*shame!*' Though Roger Williams did betray he was a man, with some infirmity of temper below the angelic mark, no reasonable person, I think, can read the controversy without seeing that he stands immeasurably above his antagonists in all respects. Probably George Fox himself would have made Quakerism appear better on the occasion than his followers did; and it is to be regretted that these two great men did not appear together in this remarkable controversy.

In Bancroft's History of the United States, you can read of the free development of the Quakers in Pennsylvania. But Bancroft seems to me wild about the Quakers. The statement with which he begins his chapter upon them is *Idealized*, and in much that he says of their doctrines, he seems to be criticising other sects by means of their formulas, rather than explaining their ideas. I must write you another letter about how they sped in organization, and tell you what a ludicrous contrast occured between their doctrine of freedom, and the Church organization they manifested themselves in; but this is long enough for one letter.

Yours truly, E. P. P.

For the Register.

REPORT FOR THE FORTY-FIFTH ANNIVERSARY OF THE BOSTON FEMALE ASYLUM.

The past year has been an important one in the history of this charity. And it should be with the deepest sense of gratitude to the Almighty Giver of all good and Disposer of even the smallest events, as well as of obligation to the many friends who have in such various ways given their cordial and generous aid, that its prosperous result is contemplated—that you are welcomed to-day to this new and pleasant orphan's home.

For the first time since the establishment of the Institution forty-five years ago, it has a house expressly designed and built for its purposes.

How judiciously designed, and how faithfully built, it is unnecessary to say to those whose personal observation can give them the most unequivocal testimony. In obtaining a situation so desirable, and in the whole process of building, there has been a combination of favorable circumstances with the most devoted earnestness and ability on the part of those engaged either as agents or friends.

In our last Report it was proposed to hold a Fair for specified objects. This was done in December last. The efforts of the ladies who prepared the tables were met by corresponding evidences of interest and liberality in the public; and the success of the enterprise showed alike the readiness of those who wrought, of those who gave, and of those who purchased. The Treasurer acknowledged the receipt of $3004,50 from the several tables.

This sum was appropriated to furnishing the house, laying out the grounds and various other purposes of utility. Generous donations for the former object were received, especially from Messrs. A. C. Hall, N. Waterman and Samuel Bradlee.

Contributions of articles made by themselves, were sent from twenty-one former recipients of this charity. The number would have been much larger could the notice given have been more extensively circulated. One of these contributions deserves mention as a proof of grateful and affectionate feeling. It was from a young girl, niece of one who had formerly enjoyed the benefits of this charity but who has long since been dead, in memorial of her deceased aunt.

Another contributor writes thus of herself. 'My mother died when I was seven years old. I was then admitted into the Asylum where I remained till I was eighteen. The ladies of the Asylum very kindly offered to give me a trade, but I preferred living at service. I lived in that capacity nearly two years. I then procured a situation in a printing office where I worked till I was married. I have been married two years, have a kind husband and am very comfortably situated. I shall ever feel grateful to the ladies for their kind care of me when an orphan, and the interest they have manifested in my welfare since I became of age. May the blessings of Heaven rest upon them and may they be prosperous in all their undertakings.'

In mentioning the Fair we cannot forget the delicate liberality of a friend who relieved the Society from the expense of ninety-one dollars for printing and binding the little book prepared for that occasion of which about 300 copies were sold. Though the benefaction was acknowledged at the time in the only way then possible, it is hoped that this renewed expression of gratitude may reach the still unknown benefactor.

With these remembrances is mingled one of a different and sadder character. Though it is only when viewed in connection with the loss to others, that the gentle removal from earth of one so ripe for Heaven can be called sad. I may be pardoned for alluding thus to Judge Prescott. For he, whose name was a sanction to any cause he patronized, was a most valuable friend to this Institution during his life, and provided, by a bequest of $500 that his liberality should follow it even after his death.

We would also acknowledge the receipt of one hundred dollars as a legacy from the late John Brown, Esq.

From a distinguished friend of humanity, to whom so many public charities, and other institutions for the promotion of great and good designs owe a large debt of gratitude, this favored one has for the third time received a donation of $1000. The last being expressly for the purpose of providing rewards for those of the children whose good conduct shall entitle them to this token of approbation.

And though not unacquainted with the much talked of theories of acting on young minds by spiritual motives only, without the aid of external incitement, the *practical*, managers of the Asylum do not fear that any but the best results will follow the distribution of the *Appleton rewards* on the plan proposed. They believe that beneficial effects will be produced on the minds and manners of those who need the aid of *all* influences toward the good, and who must be trained up from lower motives to the highest and best they are capable of understanding. And not only so, but they hope that the little sums accumulated as memorials of their early virtuous efforts may be a lasting blessing as respects their onward condition in life.

On the next anniversary we hope to witness the presenting of these rewards in this place.

A change in the place of attending public worship was a necessary consequence of removing the Asylum to this part of the city.—For twenty-four years liberal accomodations at the First Church, with the ever ready services of its minister, had been freely given. When that Church was under repair the children were kindly received at the New South. And when, on coming to this house application was made to the Rev. Mr. Huntington's Society it was met with a kindness and generosity which it is a pleasure to acknowledge. Seats were made expressly for the Asylum family, as no unoccupied ones were to be found in their Church, without any charge to the Institution either for their erection or their use.

The minister of that Society has already had occasion to prove his ready sympathy, by attendance on the funeral of a former member of the Asylum family, who though she had long ceased to be legally under its protection, had received aid from its Relief fund, was cared for during a long sickness, and at length borne from the temporary home of her orphan childhood to her last resting place in the tomb belonging to this society in the neighboring cemetery.

This day has given occasion for a different call on his kindness.

Since the removal of the establishment several children have suffered from disease in the eyes, but all are now recovering and no death has occurred during the year.

In that time twenty one children have been admitted. Some of them under circumstances of great interest. In three instances the anxieties of dying mothers have been relieved by the assurance that their orphan girls would find shelter and protection here.

Three only have been placed out, though applications for those old enough for service have been numerous, there has been no supply, as the number of very young children has been for sometime unusually large.

Seventy one are now in the Asylum.

To N. H. Emmons, Esq., who undertook the charge of making the payments and receiving the moneys connected with the building of the

new house and the selling of the old estate we are indebted, as well as for many other things, for being enabled to present this abstract from the statement of amounts received and paid by him.

Donations from subscribers,	$25,553,91
Received " the Lincoln street estate	36,457,00
" " Interest	791,08
" " Dividends or Bank stock	676,00
" for land sold from new estate	8,445,94
" " old buildings and rent	375,00
" from Treasurer of Asylum	10,000,00
	72,311,89

PAYMENTS.

Asylum estate—cost of building &c.	39,270,87
Expenses of appraising and surveying old estate	37,00
House expenses—coal and potatoes	121,80
Bank stock and interest on purchase	25,500,48
Bond of Mortgage	7,000,00
Balance paid to the Treasurer	381,74
	72,311,89

The cost of the land $28,000 is not here included—the amount of $8,445,94 sold from it reduces this to $19,554,06.

In mentioning this sale we are reminded that Francis Jackson, Esq., presented as a donation his receipted bill for commissions amounting to $83,47.

The whole business of obtaining donations, superintending the building and making all negociations and sales, has been effected by the committee of gentlemen, Messrs. Henry Hall, William Lawrence, Thomas B. Wales and Dr. Shattuck, who kindly consented to act on this occasion in behalf of the Board.

By the able management of these friends, to whom more thanks and praises are due than they would like to hear expressed, the funds of the Institution remain within a few thousand dollars as large as before the erection of this commodious and substantial house—that is about seventy thousand dollars.

This sum is large, and the Asylum for Orphans is, thanks to the sympathy and generosity of Boston, a well endowed charity. But let those who may on that account suppose that their aid is unnecessary to it, consider, that the number of its subjects is lately much increased, and must in the probable course of events be still increasing; and that the expenses of the establishment on a scale so much larger must be proportionally great. But they may be assured that a society so long accustomed to a careful and economical use of its means, will not fail of its watchful prudence in their future appropriation.

May we not hope then not only that the number of subscribers will be increased, but that those who thus give it their aid will take a personal interest in its progress; and by their attendance at these annual meetings, not only make choice of those who are to manage its concerns, but show that they sanction their past efforts, and are willing to share in their responsibility.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 18, 1845.

PROFESSOR STUART ON THE CANON OF THE OLD TESTAMENT.

Since the issue of our last paper we have received a copy of the above work, and have examined it with some attention and much interest. Before proceeding to comment particularly upon it, we wish to indicate the views with which we think Orthodox theological works ought to be regarded by Unitarians and liberal Christians. From our position in the religious world we are enabled to look without apprehension upon every effort to perpetuate error, for we know that it will be unavailing; and we ought to encourage and give credit to every writer who weakens, in any point, its foundations, or to any extent, advances in front of his sect. While, therefore, we shall criticise this book in respect to some particulars that ought not to pass unnoticed, we shall do it in no unfriendly spirit, because we are quite assured that the effect of it upon the Orthodox community, who will gladly receive its sentiments, will be to shake their faith in the propositions which the work nominally professes to defend and strengthen, and to bring the whole of them forward much nearer to the truth than they have ever yet been.

In the first place we cannot but express our surprise and wonder at the manner and spirit in which Mr. Stuart speaks of Mr. Norton, in this work. There is an appearance of irritability and ill-feeling, very unbecoming in one standing before the theological world in the relation which Mr. Stuart occupies to Mr. Norton. It is difficult to account for, except upon a supposition which the self-respect and honorable pride of the former ought to have withheld him from suggesting to his reader. Two theologians discussing a great subject like this ought to avoid all appearance of ill-feeling, because whichever manifests any will be regarded by the public, as conscious of inferiority of strength, both in himself and in his cause, and as resorting to prejudices and personalities to make up the deficiency.

In the next place we would remark upon the peculiar state of things, this book discloses, in reference to the relations between the Orthodox and those who have gone the farthest in discrediting miraculous evidence. Although this school of speculative theologists originally proceeded from Orthodox sources, they have continually, of late years been thrown upon us, by way of reproach. Let the reproach be cast, by those who see fit to utter it, where it belongs. Professor Stuart, thus proclaims the sympathy and favor with which they are regarded by the Orthodox, and the encouragement they have received at their hands. The passage, by the way, illustrates the unpleasant spirit which is permitted to stain the pages of the work.

'I cannot conclude these introductory remarks, however, without saying, that so far as I know, all who sympathise with me in their theological views, feel much better satisfied with the honest and open avowal of the high Liberals, than with the ambiguous, reserved, non-committal creed of the more moderate class of Liberalists.—The High Liberals or Rationalists are willing to stand before the world in the character which they really sustain. I do not think the same can be said with truth of their shrinking and non-committal brethren.'

The only other preliminary comment we would make is suggested by the following personal admission and, no doubt, correct general statement. Speaking of the 'extent, authority, and obligation of the Old Testament Scriptures' he says:—

'I desire to speak of the labors of others before me, in regard to this matter, with all proper respect and deference; but is it too much to say, that we have in English no book on this subject, which is sufficiently historico-critical to answer in a satisfactory manner all the present demands on sacred literature? If there be such an one, it is unknown to me. At least I know thus much, viz., that for years I wandered in the dark in relation to this matter, not being satisfied with the evidence before me, and not knowing where to go for better views. If I do not wholly mistake the true state of the case, there is a great number of pastors in our country in the same predicament. All young students in theology must of course be somewhat in the same predicament. It is an unpleasant one.—The mind hesitates not only as to what kind of reliance to place on certain books, at least, of the Old Testament, but also as to what relation the whole bears to the New Testament, in regard to authority and obligation. The use which should be made of much of the Old Testament must, in this state of the mind, necessarily become a matter of doubt and perplexity.'

What an inculcation of charity and moderation is conveyed by this admission! And what a lesson does it teach us of the vanity and folly of creeds, and of all intolerant and arrogant pretensions to Orthodoxy! Here is a Professor, hedged in, if it be possible for a man to be, by creeds; bound by a frequently repeated subscription which is made the inexorable condition of his official existence and livelihood; who acknowledges that 'for years he wandered in the dark in reference to a matter' which is most unquestionably an essential point of Orthodoxy and as Prof. S. affirms (p. 345) of Christianity and who states further, and with truth, that 'a great number of pastors in our country are in the same predicament.' Surely there are others besides 'the more moderate class of Liberalists' who have been and still are 'ambiguous, reserved, shrinking and non-committal.' With all deference to Professor Stuart's positive assertion of an absolutely clear and settled faith in the entire Old Testament, as throughout inspired and the very word of God, we cannot but think that his own mind still 'wanders in the dark,' and that his book has not accomplished what he himself declares has never been accomplished by previous writers. It leaves as much darkness and difficulty as ever encompassing the view of the Old Testament Scriptures of which it professes to be a 'defence.' In its distinctions, admissions, concessions, and statements of objections, it encroaches upon the doctrine of the plenary inspiration, and equal authority of all parts of the Old Testament, as much as has been done by those against whom it is written.

To sustain this opinion we request the reader to look over the following passages selected from different parts of the volume. Similar ones might be gathered from almost every page.

'That there are a few paragraphs and some occasional glosses of an ancient word, added by a later hand to the Pentateuch, one may very readily concede; e. g. the later succession of the dukes of Edom in Gen. xxxvi.; the account of Moses' death and burial, Deut. xxxiv; and here and there the more recent names of several towns appended to the ancient appellations.'

'To sum up my critical creed respecting the Pentateuch in a few words; I believe that the last four books of the Pentateuch contain a record or journal kept by Moses, during the period of forty years spent in the Arabian waste; that this journal is a mixed composition of laws and ordinances and history, written at periods and under circumstances so diverse, that parts of it not unfrequently wear the air of a different authorship; and finally, that the book of Genesis is composed, in a good measure, of different traditions respecting preceding times, either oral or written, all of which passed under the revising eye and hand of Moses. The account of the creation may have been derived from some of the patriarchs, such as Enoch, Noah, or Abraham, whose minds were enlightened in regard to this matter; or it may have come from Moses himself, enlightened in the same manner.

On the 69th page he states that the book of Joshua 'is made up of several ancient documents,' and could not have been completed until after the time of David,

He states, without pretending fully to remove them, the difficulties attending the authorship of Isaiah. It seems hardly possible that he can expect his readers to be satisfied with his attempt to remove the objections which he enumerates to the book of Jonah.

Speaking of the books of Samuel he says:

'That different sources from which the writer drew, have occasioned some appearances of discrepancy, the attentive critical reader will not perhaps deny. Let him compare 1 Sam. 16: 14—23. 17: 31—40, with 17: 55—18: 5, and he will perceive what I mean. The passage in 18: 54 wears every appearance of a late and very unskilful interpolation. How could David carry the head of Goliath to *Jerusalem*, which came not into possession of the Hebrews for many years after this period? See 2 Sam. 5: 6 seq.'

From page 157 to 161 there is an enumeration of difficulties, of the most insuperable kind, in the book of Chronicles. After an effort to get over them, he fairly gives it up.

'There are apparent contradictions between the Kings and Chronicles, and some apparent inaccuracies in the latter. We cannot refuse to acknowledge this; for we see with our own eyes. It is simply a question of *fact*, not of theological opinion or theory. *Facts* which are presented to us in a record, cannot be altered by any doctrinal theory which we may devise or maintain.'

Of the book of Esther he speaks thus:—

'There is not even once the name of God to be found in it, or any special recognition of his holy providence in the whole affair. This is altogether the more singular, inasmuch as it has no parallel in any part of the Old Testament, unless in the book of Canticles. All the other sacred writings of the Jews represent God not only as the theoretical, but as the practical, Sovereign of the universe, dispensing both good and ill, prosperity and adversity. Not so apparently with the book of Esther.'

The superiority of Moses, in some sense, over the other Jewish authorities is admitted.

'Now that Moses, as the founder of the Jewish religion and leader of the nation when achieving its independence, whose laws were to be their statute book in all future generations until the coming of Christ—that such a distinguished personage is entitled, from these considerations, to be placed at the head of all the Jewish teachers and leaders of ancient times, no one will doubt.'

Speaking of the arrangement of the books of the Old Testament made by the Rabbins, he says:—

'But still it is difficult, after admitting their grounds of classifying the Scriptures, to avoid the idea of a difference in the authority of each class, and in the credence due to each.'

After speaking of Esther, Ecclesiastes and Canticles, he says:—

'That there are peculiar difficulties in respect to the books just named, I confess myself often to have felt, as well as they. It is difficult to account for it, how the book of Esther could be written even by a pious Jew who was uninspired, and yet this book relate events of a most surprising nature—deliverances of the most extraordinary kind—without one recognition of the hand of Providence here, or even once mentioning the name of God. This is almost the only book in the Old Testament, which has completely escaped the charge by the Neologists of *pragmatism* on the part of the writer. And besides this, some of the circumstances related in it are certainly peculiar.'

'But the Jewish dispensation has passed away, and all that was ritual, and ceremonial, and merely external, and temporary, and peculiar to one nation only, has gone with it. All Old Test. Scripture which is exclusively occupied with things of this nature, has ceased to have any other interest for us, than that which I have stated above. In this light we may and ought to regard it. Its day has gone by. But it has had its day, and its usefolness, and its interest. Be it that I must now look upon it as I do upon the burning of incense, and the sacrifice of goats and bullocks, and the washings and purifications of old; yet even all these had their use and significancy.'

It is quite apparent, we think, from the whole tone of his reference to the Book of Daniel, that the balance in his own mind is against it.

After some very just remarks about Solomon's Song, he says:—

'I am aware, that those Christians (and some such there are) who, because all the Bible was written by inspiration, hold it to be all alike valuable to us and obligatory upon us, and who read it in *course*, even through and through, in their families, (and perhaps in the pulpit), with the best of intentions, will probably not receive these remarks with much approbation. Still, while I doubt not that they may mean right, I am fully persuaded that their practice is altogether wrong, or at least injudicious. What have we to do, in the way of Christian edification, with the details of building the tabernacle and temple; with the genealogies and lists of returning exiles; with all the prescriptions about offerings, libations, purifications, priests, etc., in the Levitical law; and with many a piece of family or individual history which developes nothing special of a religious nature? Even the prophecies against Egypt, Moab, Edom, Philistia, Tyre, Babylon, and Assyria, have but a subordinate interest for us. Why occupy our public or our family devotions with such parts of the O. Test. Scriptures? What moral and practical ideas would a family or a church obtain, from having Ezek. xl—xlviii. read in course? General usage has decided all these questions, among the more intelligent Christians, and decided them rightly. I do not wish the decision to be revoked.'

'The whole thing lies in a very small compass. There was an ancient *preparatory* dispensation—a shadow of good things to come—many things were necessary to arrange and give it a successful trial; that dispensation has passed away, and has now comparatively 'no glory by reason of the glory that excelleth;' and along with it has passed away all such parts of the Old Testament as were local and temporary—all which belonged merely to Judaism.'

'It is so with the Mosaic laws. Many, even most of them, have something attached to them or connected with them, which is *Jewish*, and therefore local and temporary. Even the *ten commandments* are not altogether an exception to this. When we are required to honor our father and mother, we are commanded to do what will always be a duty, at all times, among all nations. But when the promise is added, that we *shall have long life in the land of Canaan*, in consequence of filial duty, this is a part which belonged only to the Jews. The promise to us, is a higher and a spiritual reward. The Gospel holds out no mere earthly promises other than what virtue generally holds out, by pointing us to the consequences which follow the practice of it.

I would say also, that 'visiting the iniquity of the fathers upon the children, to the third and fourth generation,' (which is a part of another commandment), has an *oriental* shape; for in the East, punishment for any high misdemeanor usually involved, as it still does, the whole of one's posterity in the same consequences which himself must suffer. What remains for us, is, to regard the command as threatening severe and unmitigated punishment.

So I might go through the whole Pentateuch, yea, through all the historical and prophetical books, and apply the same principles with the like results.'

'There are not a few persons, who seem to feel, that if the Old Testament is a work of *inspiration*, it must stand on the same level with the New, and be equally obligatory. There is something of truth in this, and not a little of error.'

'We have a *new* and *better* Testament than the ancient. In itself it is a sufficient guide. But we should thankfully accept whatever of confirmation or illustration of our Christian duties, there is in the ancient Hebrew Scriptures. Even from the ten commandments, as we have seen, something in respect to the *manner* of promised reward, or of threatened punishment, is to be abated.'

The foregoing are specimens of the admissions made, and objections accumulated, by Professor Stuart in the course of his work. The reader will naturally inquire how he gets over them, and establishes the position, to which they seem so fatal, of the plenary inspiration and equal authority of all parts of the Old Testament. He does it simply by affirming, without anything that can pretend to be proof, that because the books were all *in the canon*, therefore they are all inspired from the beginning to the end of each! He employs one argument more, and one only, we believe, namely—that the books of the Old Testament are severally *referred to* in the New Testament, and are therefore proved to have been the result of an inspiration, equal to that of Jesus himself!

The following is a specimen of the logic employed in this branch of the subject.

'Luke 24: 27, Jesus is addressing his wondering and incredulous disciples, after his resurrection: 'Beginning from Moses and from all the Prophets, he explained to them the things concerning himself in all the Scriptures.'—Here are two recognisances of Scripture which are worthy of attention; (1) Moses and all the Prophets. (2) There are things respecting Christ in *all the Scriptures*.'

Does Professor Stuart really mean to say that there are references to the Messiah in all the books of the Jewish Canon? He has admitted that the book of Esther has no *doctrinal* or *practical* value, and, that if struck out of the canon, it would be no loss; he admits the same of other parts of the Old Testament.

Supposing that a lawyer should say that he had cited the cases that referred to his cause in all the volumes of the Massachusetts Reports, who but Professor Stuart would consider him as declaring that he had found such cases in *each and every* volume?

We are sorry that Professor Stuart has attached the 'guilt of fraud' (p. 320) to the supposition of the quotation of the Old Testament, in the New, 'by *way of accommodation*,' as it is called. It is a serious, not to say, awful and shocking thing to take a ground which, *it may appear*, will subject the Apostles and the Savior himself to such a charge!

The result of Professor Stuart's labors in the present case, will not, we think, satisfy reflecting readers, as they scarcely seem to have satisfied his own mind. As he himself happily observes, 'when all is said and done, the understanding and the reason remain to be satisfied. Nothing will stand that does not compose them to peace.'

While we feel justified in saying that this work fails to prove its professed point, we are pleased to think that nothing would be gained were it proved. On the contrary, it would give the unbeliever great advantages, and check forever the spread of the Gospel, if all the contents of the Old Testament were to be placed on a level, in authority, with the teachings of Christ himself. Although he has not proved his point, Professor Stuart has done good service by sending this work into circulation—for it presents the subject more fairly and more nearly in its true light than any book from an Orthodox pen, and will have a great effect in bringing the Old Testament into a just and interesting light, as the accredited literature of God's chosen people, containing much that is sacred and true, and providing to the discriminating reader much that will nourish his piety, enlarge his knowledge, and confirm his faith.

It has fallen to Professor Stuart's lot, while manfully and bravely leading the hosts of Orthodoxy to battle, to contribute more effectually to the triumph of their opponents than any other man. From the hour of his first appearance in the theological world, he has been scattering just and true ideas throughout the Orthodox Churches. While he has been faithful to his party, he has been efficient for the truth. And in this, his last work, which is written, we think, in a still better style than any of its predecessors, and the design of which was to establish the proposition of the plenary inspiration and divine authority of *all parts* of the Old Testament, he has collected and presented facts and considerations which, we doubt not, will obliterate such a notion from the public mind, and operate most effectually in diffusing discriminating and just views of the Old Testament Scriptures, and place them in that light which will display their real value, and give them their proper influence.

HARVARD COLLEGE.

We are happy to be able to state that, so far as the proceedings of the county Conventions of the two leading political parties have been brought to our knowledge, they indicate that the attempt to procure the nomination of an undue proportion of Orthodox candidates to the Senate of this State, for the purpose of giving to that sect the control of Harvard College, has failed. Our impression is that the nominations have been made without much, if any, reference to the College question, in its sectarian aspects, and that the voters will be exposed, in the exercise of their suffrage, to no painful conflict beween their political and their religious obligations.

For the Register.

COURTESY AND CHARITY OF ABOLITIONISM.

Mr. Editor,—A number of 'the London Inquirer' (for August 30, 1845) has lately been put into my hands, containing a letter from Mr. James Haughton of Dublin on Abolitionism, on which, as it contains also some misstatements of a personal nature, I take opportunity to remark.

In a speech before the Irish Unitarian Society, accompanying the letter, Mr. Haughton says, 'I find from the National Anti-Slavery Standard (a New-York paper) of the 17th of April last, that three *pro-slavery clergymen* sailed from Boston the previous week for England. They are—the Rev. John Codman, D. D., the Rev. Daniel Sharp, D. D., and the Rev. Francis Parkman, D. D.—The last is a Unitarian. I suppose he is now in England, and I hope our friends there will deal honestly with him.' 'I suppose Dr. Parkman, like Dr. Dewey, will make fair speeches while in England, *and strive to bamboozle our anti-slavery folk;* but let their test be, 'Are you an abolitionist?' and if he do not answer that question like a candid honest man, let him be advised to go home, and read his New Testament, and there learn to acknowledge the equal rights of all his brethren,' &c. &c.

Of the notice in the New York Standard, to which this orator refers, neither the Rev. Dr. Codman or Dr. Sharp knew anything until their return to America; the benevolent intention of the writer, like many other such devices of modern philanthropy, having totally failed in relation to them. And though the friends of freedom in Great Britain had been warned against them, as pro-slavery clergymen and enemies to liberty, yet were they received every where with the utmost cordiality and respect: and the warning against the three seemed to be the less called for, inasmuch as neither of them was travelling in any public or official relation,* but simply as private individuals, with objects common to travellers in Europe.

The same courtesy was experienced by the younger and last of these proscribed gentlemen. The only exception, which, however, can scarcely be regarded as one, happened to him, while in Dublin, and just before his embarking for home. He there received a note from this Mr. Haughton himself, of which the following is an extract.

—

35 Eccles Street, Aug. 8th, 1845.

'Dear Sir,—I called twice at your Hotel hoping to see you.'—'If you are an Abolitionist it will afford me the sincerest pleasure to see you at my house, and treat you with hospitable attention. *But I have heard from America that you are a pro-slavery man*, or that you lend your influence to the oppresser. If this be true, I could not acknowledge you as a Christian minister,' &c. &c.

'I hope you will be able to assure me that you are a true lover of liberty, of liberty for the colored as well as for the white; and, *in that case*, I shall be happy to see you at dinner on Saturday, if you will favor me with your company at six o'clock. In which case, be so kind as to drop me a line.'—'The first question I ask every American, who is introduced to me is, 'Are you an Abolitionist?' and I regulate my conduct toward him according to his reply. This seems to be the fair and manly course.

I am, my dear Sir,
respectfully yours,
James Haughton.

Rev. Dr. Parkman.

—

An answer was accordingly returned, in which the conditions as well as the courtesy of the invitation were duly noticed, and it was added, 'Since you are pleased, Sir, to make your hospitality depend upon a test, it becomes my duty to inform you, that I am not an Abolitionist, nor have been able to approve some of the measures of the party so denominated in my country. But I believe that I am 'a true lover of liberty,' as properly understood; and I am sure, that for more than thirty years I have been preaching a Gospel, that commands me to love all men bond and free, colored and white, and to seek their good. I shall therefore accept your invitation to dinner, believing we shall sufficiently agree in our views for such a purpose, and will be with you at the hour you mention.'

I am yours, &c. &c. F. P.

—

In the free and friendly conversation, had with this gentleman, some of the reasons were stated, which dissuaded many of the ablest and most enlightened statesmen and philanthropists of our country from joining themselves to the Abolitionists as a party. The views of several distinguished individuals, of whom were John Quincy Adams, Daniel Webster, and Rev. Dr. Channing were mentioned; and some erroneous impressions, which prevailed in England upon the whole subject, were *sought to be* corrected. But Mr. Haughton must have totally misapprehended, since he has so erroneously stated the reasons assigned by his guest for not choosing to be himself a preacher of abolition; which were, as was explicitly told him, not merely the fear of lessening his influence as a minister, [in itself it would seem no very reprehensible motive] but from the clear conviction that other topics were more needed, and if for no other reason, yet from their local position, more useful to his hearers.

Mr. Haughton in his letter to the Enquirer enclosing a copy of the speech, above referred to, expresses his hope, that 'Unitarians in England, who may come in contact with Dr. Parkman will be candid and honest with him on this great question, so that when he goes back to his own country, he may be able to tell his friends, that no Americans will be welcome among us, who are not in favor of *the immediate abolition of slavery*.'

The writer of this article must confess his utter inability to give any such testimony. If he must advert to so inconsiderable a matter as his own individual experience, he would be compelled to acknowledge, that he was every where received with a kindness, quite independent of his opinions on abolition or any other topic; and which, except in the single instance now referred to, was willing to take for granted, *without the application of a test*, that a Christian minister could not be otherwise than opposed to slavery. In Dublin especially, the only place, where the warning in 'The Standard' was brought to his notice, he had large experience of the far-famed hospitality of Ireland: and should charge himself with ingratitude not to cherish the remembrance of it hereafter among his most agreeable recollections.

If, now, the author, or authors, of that 'warning,' which was designed to render odious their unsuspecting fellow-countrymen, and by depriving them of the courtesies of life, to perplex their hearts as strangers in a foreign land, should be visited, as might seem natural, with any compunctions of conscience, they may be relieved by the assurance, that whatever of harm they intended, none was suffered;† and we can joyfully say to them, even as did Joseph of old, after his brethren had sold him for a slave to the Ishmaelites. 'Now, therefore, be not grieved nor angry with yourselves. As for you, ye thought evil against me, but God meant it for good.'

Yours,

One of the proscribed ministers.

* Perhaps it should be stated in this connexion, that, two of these gentlemen, viz. Drs. Codman and Sharp, were deputed, and most respectfully recognized also, as representatives from the American Bible Society to the British and Foreign Society in London. But this was only for the single day of its anniversary in May last; and the fact that all the three occasionally preached in the pulpits of clerical friends during their short absence, need hardly be mentioned as an exception to the above.

† An *exact* copy of the above note was not preserved, but the substance of the answer is faithfully given.

‡ It may not be denied, that it became a matter of some innocent amusement to these intended victims, when, at the end of their journeyings, they found, what to two of their number had been wholly unknown, how much pains had been taken to trouble them, *to so little effect*. It was a just subject, however, of their graver reflections and even of their grief, that any persons making special professions of philanthropy, should have deemed it either decorous, or consistent with the Christian law of love, to *attempt* to hold up to reproach, among strangers, gentlemen, who were not seeking notoriety abroad; and whose general benevolence of purpose had not been questioned by any who knew them at home. As the event was, not the slightest injury was done: but this does not take away sin from them, who purposed it.

For the Register.

OUR CORRESPONDENT S. F.

Mr. Editor:—I have read the articles which have appeared, from time to time, in your paper from the pen of S. F., with great satisfaction and profit. The independence of thought and freedom of expression, and the *originality* which are seen in all his articles, are of a nature to attract many readers to S. F. I am not the only individual who feels indebted to Mr. Farley for many good and interesting ideas, for I have heard many say that they have gained many useful thoughts in reading his communications for the Register.

But I have been particularly pleased with those very articles of S. F. which you say, in a late paper, have been objected to by some of your intelligent readers. These articles have pleased me, not because I believe all the notions they contain are true—for I deem many of these notions extremely fanciful and erroneous—but because they show that their writer, in the investigation of the Scriptures, is fettered by no creed, that he recognises the principle which lies at the basis of Unitarianism, and that he has had the candor and the independence to give free utterance to thoughts which he must have known would bring upon himself the bitter reproach of many of his more believing brethren. So rare are the instances in which men dare to be perfectly frank and honest in the expression of their convictions (provided their convictions be obnoxious) that, when we witness such manliness as we see in Mr. Farley, we feel much like the thirsty, dusty traveller on a desert as some oasis bursts on his view.

But why are people so afraid of error? Why do so many Christians recommend individuals who are troubled with sceptical doubts to keep their thoughts to themselves? All this results, it seems to me, from a want of confidence in the truth, and the sooner we can rid ourselves of this lack of confidence, the better.

That the truth can never suffer from the fullest and freest investigation, has long since, in the minds of reflecting men, passed into a truism. Equally true is it that freedom of expression instead of retarding, does actually accelerate the progress of truth. Opinions are no sooner publicly broached than they become, to thinking minds, objects of careful attention and subjects of searching analysis. Discussion on doubtful questions is provoked, and arguments for and against are brought into juxtaposition, and truth, immortal truth, being the Sun of the moral world, dissipates doubt as the darkness flies before the King of day. No, truth fears not investigation, provided the investigation be profound and complete; it only fears a *lack* of investigation, or a *superficial* investigation. Why then do the believers in Christianity so quake and tremble when some unbeliever attacks the foundations of their faith? Nay, why do they fear when not an unbeliever, but an intelligent, good Christian ventures to suggest that possibly an error may have crept, here and there, into the 'Record'—ventures to say that he does not believe in the *plenary* inspiration of the Bible?

For one, I prize the Bible above all books, but still I do not believe anything is gained by stifling inquiry or by winking out of sight the objections which stand in the way of a belief in the plenary inspiration of the Scriptures. These objections are felt to be insuperable by many and many a good Christian. Disguise it as we will, still it is a fact, that a multitude of 'believers' reject portions of the Bible. If the Pentateuch was written by Moses, they do not see how it happens to contain a full and minute account of his own death and burial. Nor again, if he was the meekest of men, do they see, how he could have been so profoundly conscious of it as to mention it, since 'the healthy know not of their health, but only the sick.' Nor can many good people believe that the Almighty, being merciful and impartial, not only sanctioned the wars of the Jews but urged them on, and changed the entire movements of the Universe in order that his chosen people might have more time in which to butcher their fellow men. These are *real* difficulties which trouble *real* Christians, and they must be removed, not winked out of view, before the Bible can be considered as inspired.

But to conclude: it is no matter whether we believe in plenary inspiration or not. All that is required of us is, to take the Bible for what it is *intrinsically worth*, for the revelation it gives us of God's character and the mysteries of human life, for the flood of light which it pours upon the dark problems of the origin, duties, and final destiny of man, and for all the other useful knowledge it contains. And in order to derive the greatest value from the Bible, we must read it as we read other books, with freedom, independence, discrimination: we must read it with neither a credulous nor an unbelieving, but with an unbiassed mind, holding ourselves ready to receive whatever of truth it contains, and prepared to reject whatever of false morality it may convey to our minds. If we understand S. F. this is the view he takes of the Bible and the way in which he studies it, and we hope the columns of the Register will continue to be open to the valuable ideas which he may see fit, from time to time to communicate.

Clio.

For the Register.

BOSTON RECORDER ON THE DEDICATION OF THE HANOVER STREET CHURCH.

Mr. Editor,—You have probably seen the outrageous notice in the Boston Recorder, of the late *Dedication of the Church in Hanover* street. A more ill-natured, false, unchristian article, I have not seen in any religious paper. This is undoubtedly the reason that you made no allusion to it at the time. And it is a sufficient reason for not replying to any of its calumnies. But there is one general assertion in it so peculiar, that I beg leave to present it. It is contained in the following sentence.

'There was nothing particularly impressive in the devotional exercises of the occasion, unless it was the studied awkward manner of the Unitarian clergy to avoid all the scriptural ascriptions of equal honor to the Father, Son, and Holy Ghost.'

Is the writer allowing himself to trifle with this serious subject? If not, will he, or the Editor of the Recorder, have the goodness to tell us, where these 'scriptural ascriptions of equal honor, are to be found? Will he take the pains to point to a single one? Unless he has a Bible of his own, which we presume is not the case with any *but* Unitarians, we shall be greatly surprised and instructed, if he discovers one Trinitarian doxology, between the first verse of Genesis and the last of Revelation, or indeed between the birth of Christ and some human council in the fourth century. We have heard of Trinitarians, who supposed the doxologies of their Hymn Book and Prayer Book were scriptural, just as we have known Milton to be mistaken for Moses. We have heard Episcopalian congregations respond to the unscriptural form—'Glory to the Father, and to the Son, and to the Holy Ghost,' with a voice and look which plainly told that they really thought it was so 'in the beginning.' Yet we never could believe that they actually supposed they had read it in the Bible. And we do soberly ask the Editor of the Recorder, or his correspondent who condemns so freely the prayers and preaching of others, to enlighten us on this point.

Unitarians endeavor to pray after the manner of their Lord, as he directed his disciples to pray. If in this they err, let them be kindly convinced of it, but not harshly reproved by those who pray as neither Christ, nor the Apostles, nor any one in the New Testament, ever did pray, or any of the first Christians is known to have advised. H.

For the Register.

MISSIONARY SPIRIT—CONNECTICUT—BOOKS.

The Christian spirit is a *missionary* spirit. The great central principle of the Gospel, is love to man; its leading precept, 'love thy neighbor as thyself;' and in no truer, higher way can we manifest that love, than in spreading among our brethren the truths of that Gospel, whose object is, 'peace on earth good will to man;' in diffusing a knowledge of those principles of the gentle and holy Jesus, which lead to safety from sin and suffering,—to man's highest good, to his perfect happinesss. To this missionary spirit I would appeal in behalf of the Christian believers, yet few in number, scattered through all the towns of Connecticut, where the system of John Calvin has so long opposed itself to the introduction of pure Christianity; darkened human reason with its clouded atmosphere, and shut out the clear and simple light of the everlasting Gospel of truth. There are in every hamlet and village of Connecticut, people of great intelligence and piety, partially or wholly freed from the bonds imposed upon common sense and pure religion, by a system, as insulting to the Deity, as it is injurious to human progress, who are waiting to have the pure Gospel taught among them, and who eagerly devour all books containing the principles of simple and rational Christianity. A Church is gathering in Norwich,—reviving in Brookline,—and a fine temple of worship will soon be completed in Hartford. In Southington the central town of the state, half way between Hartford and New Haven, a neat Church has been built and a society established, that manifests the greatest zeal and enthusiasm in the diffusion of Christian views of religion and morality. The Church is thronged to overflowing with worshippers, some of whom come four, five, seven and eight miles, from neighboring towns to hear the word. The Calvinistic Church is the largest in the state, but, as there is a greater number in the town, whom Calvinism has disgusted, and kept at home, there is no reason why a Christian Church larger even than the Calvinist, could not be speedily gathered by an able preacher, who could on week days preach to waiting souls in the neighboring towns. And books might be circulated among the mature as well as among the youth, which would assist greatly in the dissemination of the truth in the towns about. On the communion table tracts are always placed for those who wish to take them to their homes, and these are doing a good work—and private individuals lend copies of Channing and Dewey, of Spurzheim and Combe (who teach that man has in *himself* the germs of goodness, salvation from sin and a holy spirit,) and other books of rational Christianity. But we are desirous of establishing a Church library of Sunday school books and works on rational religion of all kinds to the great end of extending their views. I therefore, in the name of the Gospel of love and truth, *request* the *benevolent of our denomination to send anything* they *can spare* if it be only *one Sunday School book*, one volume of *Christian Sermons*, or one *work on Rational Christianity*; for 'Southington Central Church, care of Rev. Charles Briggs, A. U. A. J. R. Jr.

For the Register.

EDUCATION OF THE PEOPLE BY FEMALE INSTRUCTORS.

Mr. Editor:—Permit me to call the attention of your readers, to the plan proposed for the education of the United States, by the agency of the Women's Society. This plan is detailed, with the reasons for its adoption, in a little book called 'The Duty of American Women to their Country,' which ought to be in every woman's hands. It costs but little, but its profits being devoted to the funds of the Society,—to buy it is doing something for the cause.

The first object of this Society is to bring the demand and the supply of education together. It has a Central Committee at Cincinnati, composed of Mr. J. H. Perkins, Unitarian; Bishop Smith, Episcopalian; Dr. Mc Griffie, Old School, Presbyterian; Dr. Stone, New School, Presbyterian; and Dr. Elliot, Methodist. To these gentlemen, neighborhoods wanting teachers, and teachers wanting places, can write, according to their respective religious predelictions. And if either party needs pecuniary assistance, in order to come together, this, it is intended, shall be supplied. They already estimate the demand to be for *sixty thousand* female teachers! But the supply is by no means commensurate. It is thought that the plan is not sufficiently known yet; for it is believed that there are multitudes of Protestant women, who would be thankful to enter upon the noble and elevating office of teachers, did they know where they might be of great use, and were money supplied to them to get located. Let all such, whoever or wherever they are, make themselves known to some one of the Committee, with such particularities concerning their acquirements or views, as shall enable the Gentleman addressed, to reply definitely.

And it is earnestly desired that Ladies who have not personal powers to give to this object, but who have money, should contribute or promise to *contribute* according to their ability. The money given will, if the donor intimates the desire, be sacredly appropriated to setting out persons of her own sect of religion, and can be addressed to either Gentlemen of the Committee, according to the religious predilections of the individual.

Ladies who can afford to give so little that they think it not worth while to write to the Committee, can form little Societies in their respective towns and send annual subscriptions.

Money is required, not only to pay travelling expenses, but also to support temporary Normal Schools, to be formed in various parts of the Union; where women nearly but not quite prepared to teach, may have instruction from competent persons, for two, four or six months, as they may respectively need. At this present time, Miss Catherine E. Beecher, and Mrs. H. B. Stowe, propose to open such a Normal School in Cincinnati for the winter; where they will gratuitously instruct thirty women zealous for this good work. They propose to assist such persons to go to Cincinnati, and to pay their board there; and will give their own instruction gratuitously. This number is not yet full, and perhaps some among your readers, or their friends, may wish to avail themselves of this opportunity. If so, they should speedily make their wishes known to Mrs. H. B. Stowe, *Walnut Hills* Cincinnati, Ohio, or her sister Miss Beecher. Some information may be also obtained by calling at No. 13 West Street, Boston, if that is more convenient.

The Gentlemen of the Committee are the Treasurers as well as Sectaries of this Society. Bye and bye it is hoped there will be funds enough to support a Central Agent who shall devote his whole life to the subject. But at present this is the best plan.

I shall crave, by and by, space to speak of this Society farther; but a word to the wise and benevolent is much. Those who care to support our Free Institutions, and who do not expect, like Mr. Brownson, that this is to be done by the conservative influence of the Roman Catholic Church! will doubtless take hold of this noble and liberal enterprise for spreading

Universal Education.

For the Register.

FESTIVAL AT NASHUA.

Nashua is a large and flourishing manufacturing village in New Hampshire, forty miles from Boston, built on the Nashua River near its junction with the Merrimack. Formerly it extended over both sides of the river united by a bridge; but within a year or two, it has been

divided, leaving a new town on the other side, called Nashville. The Unitarian Church embowered in a grove with its cemetery in the rear, is beautifully located in the village of Nashua, over which as its Pastor, has been recently installed the Rev. S. G. Bulfinch. The annual Sunday School Festival of this Society was observed on Thursday of week before last. The whole School numbering over a hundred pupils, with its teachers and friends, were assembled in the Church at 1 o'clock. As introductory to the services, a prayer was offered by their new Pastor. After which, as this was his first meeting with the Sunday School since his official connexion with them had been solemnized, *he took* occasion to address them on his *feelings*, his duties and his purposes. The word Pastor was his theme, which he explained as meaning, one who had the care of a flock, derived from the relation which the shepherd holds to his sheep, whose duty it is to watch over and to protect them, and to provide for their wants. Jesus called himself the Good Shepherd, because like all good shepherds, he was willing to lay down his life for the safety and welfare of the great fold, the human family, which had been committed to his charge. In the same spirit, after his resurrection, he said to Simon Peter, 'Simon, son of Jonas, lovest thou me, more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, *Feed my Lambs.*' By these affecting words, all Pastors, said Mr. B., had been taught and made to feel, that one of their highest and most responsible duties was to feed the lambs of their spiritual folds. And he assured the lambs of his own flock, then before him, that he should esteem it one of his sweetest privileges, and highest duties, to follow out towards them this injunction of the Savior, and to feed spiritually and constantly those who had been so recently and sacredly confided to his care, oversight and instruction. As we listened to this address, we were forcibly reminded of the speakers own beautiful lines in the 'Lays of the Gospel,' on children brought to Christ,

Yes! there were some among thy hearers, Lord!
Who knew their own blest spirit, and to thee
Brought their young children in their purity,
Deeming aright such visits would afford
Joy to a heart like thine. With gracious word
Didst thou receive them; and that hallowed scene
Hath ever to the Christian parent been
A fount of deep delight. Thou dost accord
Thy blessings to our children. We would lead
To thee these young immortals. Oh receive.
To thy divine instructions, Savior blest!
And in thy freedom make them free indeed.
And if in childhood they are called to leave
Our arms of love, may they with thee find rest.

Following the address of Mr. B., an address was made by Mr. Pray of Boston who attended by invitation. After the distribution of the Sunday School Society's Gift, the services were brought to a close. From the Temple they proceeded to a Grove, where a few hours were spent in innocent and delightful recreation; after which they returned to the village and repaired to Stetson's Hall, where, after a blessing by the Pastor, they partook of a collation from tables decorated with the rarest flowers, and of fruits and viands which excited warm feelings of *gratitude* to the Giver of all Good. Remarks were made at the close by Hon. Daniel Abbot who presided, by Mr. Pray and others. This Sunday School we understand is continued through the winter season, which practice, we are happy to observe, is becoming more general; and we entertain no doubt that this annual festival will serve to enlist a deeper and more lively interest among the pupils, in their Pastor, in their excellent Superintendent, Mr. J. G. Baldwin, their Teachers, their studies, and the School generally.

L.

NEW PUBLICATIONS.

I. A discourse delivered at the dedication of the First Meeting-house of the first Church and Society in Somerville, Mass., on Wednesday, September 3, 1845. By George E. Ellis, pastor of the Harvard Church, Charlestown. Boston: James Munroe and company.

The text of this discourse is 1. Kings VIII. 27. 'But will God indeed dwell on the earth;' and it is made to suggest a valuable and interesting train of thought. The author pointing to his text, shows that 'the sentiment of devotion in the human heart lives upon that line; the history of all worship gathers around it.' Mr. Ellis's writings are all marked and a strong and peculiar manliness of thought, and rendered interesting, not only by their solid merit and substantial good sense, but by striking beauties of illustration and expression, occuring naturally, never taking the place of reasoning or instruction, but shedding light upon their processes, and deepening their impression.

II. The preacher and pastor, by Fenelon, Herbert, Baxter, Campbell. Edited and accompanied with an introductory essay, by Edwards A. Park, Bartlett Professor in Andover Theological Seminary, —Andover: Allen, Morrill & Wardwell. 1845.

This collection of standard works, which severally treat the interesting and important subject of the preacher and the pastors work, in a style of thought and diction that renders them most attractive to the general reader, is prefaced by a learned and able essay on the subject by the editor.

III. The Boston Musical Review, Nos. 1 and 2, for September and October. 1845.

This is a periodical to be published twice a month, each number to contain one sheet of twenty-four large duedecimo pages. Price $3 a year, in advance. It is edited by J. W. Peck Esq. Otis, Broaders & Co., Boston.

It cannot be doubted that there is ground enough, already brought into cultivation, by the progress of refinement among us in the field it seeks to occupy, to give a handsome support to this publication.

We have received from Saxton & Kelt, 'A Dictionary of Practical Medicine,' Part XI. and 'Harpers Illuminated and New Pictorial Bible,' No. 50.

ORDINATION.

Order of exercises at the Ordination of Mr. William C. Tenney, as pastor of the first Congregational Church and society in Kennebunk, Maine, Tuesday, October 7, 1845.

Voluntary by the Choir. Introductory prayer, by Rev. J. C. Smith. Selections from Scripture, by Rev. J. T. G. Nichols. Sermon, by Rev. A. P. Peabody. Anthem. Ordaining prayer, by Rev. I Nichols, D. D. Original Hymn, by Rev. R. C. Waterston. Charge, by Rev. A. D. Weeeler. Right hand of Fellowship, by Rev. J. I. T. Coolidge. Address to the society, by Rev. R. C. Waterston. Concluding prayer, by Rev. A. D. Wheeler. Doxology. Benediction, by the pastor.

NEW YORK CONVENTION.

This interesting and important meeting will take place before another issue of the Register. We again would urge all, who can make it convenient, to contribute by their presence to the interest and influence of the occasion. The times, and the tendencies of opinion, favor our cause more powerfully and signally than they have ever done before—and every manifestation of strength and zeal we may make, is sustained by a response from the advancing intelligence of the community, which spreads animation and confidence through the hearts of the multiplying friends of our cause.

In addition to the particulars in the 'notices' in another column, we would state that Clerical and Lay delegates to the convention in New York are requested to call upon Mr. Francis, No. 252 Broadway, immediately on their arrival in the city, who will direct them to their respective stopping places. The members of the convention are invited to assemble at No. 38 Union Place, at 5 o'clock on Tuesday afternoon.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

FOUR PECULIARITIES OF LONDON ANNIVERSARIES.

We copy the following article from the Christian Watchman. Besides the 'four peculiarities,' it shows in a striking manner how the Anti-Slavery feeling in England bears against all persons connected with the Slave States:

Rev. E. L. Magoon, of Richmond, Va., in a letter to Rev. J. B. Taylor, mentions four things as peculiar to the anniversaries of the religious societies in London Some liveliness of description, and license in expression is always allowable to our brother M., and certainly on such a theme as this.

The first peculiarity is, that a clergyman rarely or never presides. The universal passion for display and devotion to rank, is especially prominent on these occasions. In all the pulpits you will hear a prospective meeting at Exeter Hall announced as being 'under the patronage of Her Majesty our Most Pious and Gracious Queen,' or 'His Highness the Royal Consort.' The minister of Christ proclaims with gusto and gratitude, that 'The right Honorable the Marquis of Pomposity' or 'My Lord the Most Noble Peter Jimcrack' will take the chair at 12 o'clock.

Tickets are issued, as no one can enter any part of the assembly without one. This is to render the meeting 'select.' The great platform at the upper end is probably filled with, 'the clergy and other ministers,' and if the meeting is on a popular theme, the opposite gallery, the royal lodge, and the vast area below will be densely crowded. Beadles, with their long rods are stationed every where to preserve order, and to increase as much as possible the clatter with their yoles of office. The clock points to the hour. Significant grunts, 'John Bull's' whispers, tell that the scene is about to open. A private door unfolds, and a leader of the sect or party appears. Every body knows that 'My Lord' is at his heels, 'Hip, hip, hurra!' go the big ones on the platform; 'Hurra! harra!' echo the parasities of 'the mob.' 'Three *cheers for Lord Yorkville!*' cries some one in the royal lodge, and away they all go together, clapping, stamping and hurraing at the top of their voices. This is a missionary meeting.

The second peculiarity is, that there is no praying as a public exercise. I never heard a word of prayer at any meeting in Exeter Hall. After the first tumult, 'My Lord' stumbles through a stupid speech, and then, after the approving tumult, reports are read and addresses offered. In general, the speaking at these meetings is extremely dull There are however glorious exceptions to this rule. Baptist Noel sometimes speaks admirably. At the 'Church of Scotland' there was an admirable address by a missionary.

The third peculiarity stands on the Secretary's table behind 'My Lord's' chair, in the shape of a bottle of 'old brown Sherry.' I have seen that publicly passed around among the speakers at great denominational anniversaries. Its healthful and spiritualizing influence admirably excites and sustains.

The fourth and almost universal peculiarity, viz. insidious and uncharitable allusions to this country. This is not limited to any one denomination. They all abuse us. It requires no small measure of self-control to mingle in English society, social or public, without indulging in retaliation. For instance; you, brother Taylor and other ministers of Christ, with your flocks, with open hearts and open doors, have received English brethren to the most generous hospitality. In London you would be unchurched, and, like myself, simply on account of political institutions which we cannot change, you would be obliged to wander as a kind of religious outcast. O, God knows how my heart ached to see on one hand so much misery on the part of the great masses of the people, and on the other so much violent bigotry on the part of 'the upper classes' respecting evil in other lands. I went with the best credentials from both South and North, credentials which won me christian sympathy all over the continent of Europe even in the Vatican itself, but in my own denomination in England, I was non-fellowshipped as a Southron, even with Daniel Sharp by my side to plead for the common courtesies of Christian life.

ACTION OF UNIVERSALIST MINISTERS ON THE SLAVERY QUESTION.

The following motion was submitted by Br. H. Bacon.

Resolved, That a Committee of five be appointed to prepare a solemn, earnest and plain Protest against American Slavery, and when prepared, to present it to every Universalist clergyman in the United States for his signature, respectfully requesting those who are not willing to sign it to give a reason for refusing: and when it has been fully circulated, and they have waited a reasonable time for answers, they shall publish the Protest and signatures with the reasons offered by those who do not sign it.

This was discussed; various queries and suggestions were made; and it passed with but a single nay.

The meeting then proceeded to the choice of the Committee contemplated in the 6th resolution, and Brs. H. Bacon, E. H. Chapin, L. R. Paige, S. Cobb and S. Streeter were chosen.

METHODISTS AND SLAVERY. At the Ohio (Methodist Conference) it was resolved by a vote of 147 to 7 that Bishop Soule, who is connected with the southern section of Methodism, and who was present on the occasion, should not preside at their meeting; and at the meeting of the Kentucky Conference, it was resolved by a vote of 146 to 5, that the Conference will adhere to the church south. So decisive is the division which the discussion of the slavery question has produced in this church.

REVIVALS IN THE SLAVE-HOLDING STATES.

The excitement called by the name of a Revival still continues to spread, and rise, throughout the Southern States. And already do those whose experience has taught them the dangers that flow, as the final result, from such measures begin to exhibit apprehension and anxiety lest the new converts may not add to the real strength or character of the Churches. A leading Southern paper discloses the little confidence it has in them, by a long editorial article, with this significant heading 'DRILL WELL THE RECRUITS!'

The Mobile Herald says: The last accounts from the interior say that the religious revivals at Montgomery and Tuscaloosa, Ala., were still unabated. Among those who have 'professed religion' at these revivals, (says one of the papers,) are the Hon. James E. Belser, ex-M. C. of Montgomery, and Hon. Wm. L. Yancey, M. C. of this District. W. Sampson Harris, Esq. State Senator from the counties of Coosa and Autauga, has also, we are informed, made public profession of religion.

CONVERSION FROM EPISCOPACY TO ROMANISM.

The Rev. Pierce Connelly, formerly Episcopal minister of Natchez, whose ordination by his Eminence, Cardinal Patrisi, Vicar of his Holiness, we announced a few weeks ago, celebrated his first Mass in the Church of *Trinita de monti*, on the 7th of July. To this church is attached the convent of the Ladies of the Sacred Heart, amongst whom, the amiable wife of Mr. Connelly has embraced a life of seclusion and Christian perfection. Thus did they enter into second but more holy espousals; imitating the example of the Prince of the Apostles, in the very city where he ruled the Church, and shed his blood for it, they gave up, by mutual consent, their worldly ties, and devoted themselves to the worship and service of their God, who, enlightening them with His wisdom and moving them by His grace, had mercifully brought them into the fold of His Son.

From a letter, addressed by a student of the Propaganda, to the *Catholic Advocate*, we are informed that Mrs. Connelly assisted at this first Mass, attended by her young daughter then prepared to receive her first communion. The young and innocent child, over whom may angels ever watch, as no doubt they did then! approached alone to the holy altar, and received, for the first time, and from the hand of a beloved father, who had then, first offered the august sacrifice, the food of angels and the bread of life.

After her young daughter had partaken of the Holy Sacrament, the mother with the entire community of the Sacred Heart, approached the holy table.

Many other persons received communion on the same occasion, amongst whom was the Prince Borghese, who has charge of the youngest son of Mr. Connelly, a child between five and six years old, who was also present at the Mass.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ The magnetic telegraph is already in operation between Washington city and Baltimore. It will be completed, we are given to understand, between New York and Philadelphia by the 10th of November. The wires extend from New York city up the east side of the Hudson as far as Fort Washington, and then cross that river under water, being sunk to its bottom. The communication will be completed the seat of Government at Washington to New York, by the 1st of December, and soon after that date, to Boston, through Springfield and Worcester.

☞ From an English paper we quote the following.

'THE SOIL OF SCOTLAND now belongs to little more than 3000 great proprietors—as many as might conveniently assemble in the West Kirk of Edinburgh; or the City Hall of Glasgow. One-third of the whole lands of the country, were supposed to be under strict entail, in the days of Adam Smith; and more recently all the ancient proprietors of a whole county, (with one exception,) have been bought out by one noble family; and by another, sixty or seventy small estates have been purchased during the minority of the heir.

The soil of England, which in 1815, was in the hands of about 30,000 proprietors, had been in the hands of about *eight times* that number only forty years before. In other words, the proprietors of England were reduced from 240,000 as they were in 1765, to about 30,000; all in the course of forty years, or little more than a single generation; and there is every reason to believe, that the process has been going on with equal rapidity from 1815 to the present day.'

☞ The transportation by the Connecticut river between Hartford and Springfield has not been diminished by the opening of the railroad, which has also done a business greater than was expected.

Mr. Paine, of Oxford, Mass. has again been shot at, in Washington city. He seems to have a doomed, but as yet, a charmed life. The mystery has not been revealed, and the public know not what to think of it.

☞ Judge Parsons, of Philadelphia, has sentenced thirteen of the fire rioters of that city to imprisonment for different periods, from 2 years to 5 months. They are in the Moyamensing prison. The judges who have been called to act, in cases of insurrection and rebellion, in different parts of the country, have discharged their functions with firmness and wisdom and deserve the thanks of the nation.

☞ Some heavy defalcations have recently occurred in places of commercial and financial trust, in New York and Boston.

☞ The following is from an English paper.

'BELGIAN RAILWAYS. The following description of the construction and management of the Belgian railways, taken from a recent publication called *The Rhine*, by How, contrasts strongly with the extravagant expenditure required for English railways:—'When the traveller turns his back upon the fortifications of Antwerp on his way to the train, he quickly discovers the peculiarities of the Belgian railroads. The low fares, the signals by trumpet instead of bell, the military look of the servants, the smallness and lightness of the carriages, remind him that he is not in England. He soon finds, too, how admirably adapted Belgium is for railroads, its level surface superseding all necessity for cuttings, tunnels, or viaducts; whilst the works having been taken up by the Government with a view to the general improvement of the country, instead of by a private company for the purpose of individual profit, the lines have all been laid down on a wise and uniform system, and the host of expenses which clog the first movement of a projected railroad in England have been saved; no scheming attorneys, no voracious counsel, no land-jobber seeking to be bribed; in fact, none of the enormous charges incurred in England before a single rail can be laid. The engineer had a *carte blanche* to do what was wisest, and accordingly Belgium is intersected with lines having no incubus of debt upon them; and, consequently, ready to carry the traveller on his way at less than half the price charged in England. The fares of the third class carriages are, indeed, so low, that the laboring population of the country are able to pay for a journey to market without inconvenience, even from their small wages. The cost of the Belgian lines, including the compensation for land and all other charges, was £16,-206 per mile; the cost of the London and Birmingham line was £48,000 per mile. We sincerely wish that our own railways could be conducted with as much prudence and economy. The unreasonable demands of the public for great speed and for greater accommodation than they ever received, previous to the establishing of railways, in any other public conveyance, has led to an enormous outlay, which places railway travelling beyond the reach of the laboring classes, unless they submit to all the hardships and inconvenience which are designedly imposed on those who travel by the cheap trains.'

☞ There has been an extraordinary rise and fall of the waters of the northern side of Lake Ontario, the flow and ebb each occupied 15 minutes, and amounted to 26 inches, continuing for 24 hours, throughout an entire day.

The Legislative Council of the Sandwich Islands, consisting of a House of Nobles and a House of Representatives, convened for the first time on the 20th of May. The King was dressed in a new military suit and the Queen in a figured straw-colored silk dress, bonnet of the same color, with white ostrich feathers. The fort announced his Majesty's entrance into the Legislative Hall by a national salute—twenty-one guns. The foreign vessels of war responded with the same number of guns. When their Majesties had ascended the throne, the Rev. Mr. Richards, American missionary, addressed the Throne of Grace, after which the King ordered his assembly to be seated, and then read his speech.

'*Nobles and Representatives of the People*—We have called you together to deliberate on matters connected with the good of our kingdom. In the exercise of our prerogatives, we have appointed Gerrit P. Judd, Esq, to be our Minister for the Interior Affairs of our kingdom; Robert C. Wyllie, Esq., to be our Minister for Foreign Relations; and John Ricord, Esq, to be our law adviser in all matters relating to the administration of justice. We have ordered our ministers to lay before you reports of their several departments.

The independence of our kingdom has been most explicitly recognized by the United States, Great Britain, France and Belgium. From each of these powers we have received the most friendly assurances.

It is our wish to cultivate the relations of peace and friendship with all nations, and to treat the subjects of all with equal justice.

With this view we recommend to your consideration, the better organization of your courts of justice, the division of powers, and a careful revisal of the laws.

The laws regulating licenses, the tenure of lands, the registration of vessels, the harbor regulations, the duties, the fines for the punishment and correction of offences, the laws for the collection of debts and taxes generally, deserve your attention.

Our Minister for the Interior will lay before you the estimate of the expenses required for the ensuing year, for which it is incumbent on you to provide with a due regard to economy and the means of the people.

It is our desire that you take measures to ascertain whether the number of our people be diminishing or increasing, and that you devise means for augmenting the comforts and the happiness of the people of our island.

We consider it the first of our duties to protect religion and promote good morals and general education. It will therefore be your duty to consider by what means those blessings can be best promoted and extended among the people of these islands, and also among the foreigners resident in our dominions. We are well aware that the Word of God is the corner stone of our kingdom. Through its influence we have been introduced into the family of the independent nations of the earth. It shall therefore be our constant endeavor to govern our subjects in the fear of the Lord; to temper justice with mercy in the punishment of crime; and to reward industry and virtue.

The Almighty Ruler of nations has dealt kindly with us in our troubles, in restoring our kingdom, together with special guarantees for its existence as an independent nation. May He also aid you in your deliberations, and may He grant his special protection to us, to you and our people.

After the conclusion of the speech, Mr. Young, one of the nobles, offered resolutions of thanks to the Governments of Great Britain, France, Belgium and the United States for recognizing the independence of the islands, which passed unanimously. On the next day, 21st, both Houses replied to the King's address, concluding with 'God preserve the King!' The ministers presented their reports and estimates on the same day, and the ordinary business of the session commenced.

The Council appointed 31st July as a day of fasting and prayer, in token of gratitude for divine favors bestowed upon the Islands.

☞ General Hardin, sent by Governor Ford of Illinois to suppress the lawless conflicts between the Mormons and their assailants has taken his position at Nauvoo, and issued his general orders forbidding all violent proceedings and assemblages, on either side.

SENTENCE OF THE ANTI-RENTERS.—On Saturday, 11th, at Delhi, Edward O'Connor was sentenced to be hanged on the 29th of November for participating in the murder of sheriff Steele. He said, "Remember, my friends, I die an innocent man." John Van Steenberg received the same sentence. Daniel W. Squires is sent to the Clinton county state prison for life for manslaughter in the first degree; ditto Moses Earle; Zera Preston, do.; Daniel Northrop, do.; Calvin Madison, state prison 10 years; William Brisbane, 7; Charles T. Macomber, do.; William Joscelyn, 4th degree, 2 years; John Phenix, John Burtch, John Latham, Wm. Reside, Isaac L. Burhans, all under 24, pleaded guilty of manslaughter in first degree, and were each sentenced to the state prison for 7 years. Ten young men, mostly under 21, were discharged, though pleaded guilty to manslaughter in the 4th degree. Sentence was suspended in two or three other cases, and the court adjourned *sine die*.

☞ The immense extent and rapid increase of the Pennsylvania coal business are seen in the statistics of the Reading railroad.

	Tons transported.	Receipts.
Sept. 1843,	30,000	$48 825 65
Sept. 1844,	52,530	72,175 09
Sept. 1845,	100,221	132,613 67

☞ The following is from the 'Asylum Journal' a paper published at the Vermont Asylum for the Insane, at Brattleborough.

VERMONT ASYLUM FOR THE INSANE AT BRATTLEBORO'. By the Ninth Annual Report, which is just published, the Institution appears to be in a prosperous condition. The buildings have been enlarged this season by the increase of about 80 additional rooms, affording greater accommodations and improving the means of classification. 362 patients have enjoyed its advantages the past year, 99 have been discharged, and 263 now remain.—Of those discharged, 59 have recovered. The terms are fixed at two dollars per week for the first six months, and one dollar and fifty cents per week afterwards.—Patients from other States are received on the same terms as those from Vermont. [Asylum Journal.

☞ The steamer Great Britain, which was seen apparently in distress on Monday morning, off the south shore of Nantucket, was short of coal, and signalizing for a pilot, whom she soon obtained, to carry her into Holmes's Hole, where fortunately there was a schooner laden with coal. After obtaining the requisite supply, she proceeded on her voyage to New York.

Her news is not of great importance. The price of cotton and iron remained the same. From a considerable failure of the grain, and an extensive one of the potatoe crop, prices were expected to rise, and a large foreign supply to be needed.

☞ The number of passengers, by railroad and steamboat, between New York and Boston, through by the Providence and the Worcester and Norwich routes, in the month of September, was 19,314.

☞ Rev. Adoniram Judson, from Burmah, arrived in the Sophia Walker, on Wednesday.

☞ Mr. John F. Moors, recently of the Divinity School, Cambridge, has received a unanimous call from the First Parish in Deerfield, Mass., and we understand that he has signified his acceptance.

ERRATA. In the first paragraph of the article on 'Religion in America' in our last paper for 'practically' read 'poetically.'

In the first line of paragraph next to the bottom of fourth column, for 'best' read 'worst.'

BACK NUMBERS OF THE REGISTER WANTED. Persons having the Register of Oct. 4th, will oblige us by sending them to this office immediately.

☞ Several communications are necessarily deferred.

☞ PHILOSOPHY OF DRUNKENNESS.—Meeting at the Odeon on Sabbath Evening. Dr CHAS. JEWETT, having delivered an Address on the above subject, before large audiences, will, by particular request, repeat the same at the Odeon, on Sabbath evening next, at 7 o'clock.

A collection will be taken up to defray expenses.

MOSES GRANT,
o18 Pres. B. T. A. Soc'y.

☞ The Treasurer of the Evangelical Missionary Society acknowledges the receipt of Twenty Dollars to constitute the Rev Mr Alger, of Marlborough, a Life Member, by a Lady of his Parish. o18

THE TWELFTH MASSACHUSETTS
ANTI-SLAVERY FAIR,
TO BE HELD IN
FANEUIL HALL,
AT THE CLOSE OF THE YEAR.

☞ The Mayor and Aldermen have granted the use of Faneuil Hall for ten days at the close of the year; and on the evening of each day, the most distinguished advocates of the cause in the Union will speak from the platform of Faneuil Hall.

This year's effort will be known by the name of the 'NATIONAL ANTI-SLAVERY BAZAAR' at FANEUIL HALL.

ADDRESS OF THE COMMITTEE.

The undersigned, deeply sensible of the obligations of those who begin a work of beneficent reform to carry it forward to the end of their lives, have determined to continue, during the present as in the eleven preceding year,, to disseminate the moral principles and awaken the feelings which alone can effect the abolition of slavery.

If we needed fresh stimulus in a work which perpetually renews the devoted spirit, we could not fail to find it in the present condition of our country. The supporters of slavery, perceiving that the practice and the preaching of a higher morality endangers the perpetuity of their system, hope by the annexation of Texas to maintain the balance of power in its favor. But Freedom can gain at the North faster than Slavery at the South, if those who call themselves friends of Freedom will but labor with zeal and diligence in her behalf.

Our appeal is, in an especial manner, to those who are newly awakened to the nature of slavery, and its unavoidable termination in political subjugation and national ruin—and who earnestly desire to avoid the fatal consequences of the atrocious deed of Texan annexation. If the people were awake to the importance of this question of annexation to the welfare, to the honor, to the very existence of the United States *as such*, they would speak with one voice from every city, county and town throughout the free States, in that decisive tone which would settle the question in the negative at once and forever:—which would sunder any such connection already formed, as threads are parted by flame.

It is to awaken—to inform—to inspire the American people with a sense of what they owe their times, their race and themselves, that we propose this effort, to be carried on through the year, and to be concluded in December next with THE TWELFTH MASSACHUSETTS A. S. FAIR. Wherever, the country over, there is a single person professing an interest in the cause, whose eye this shall meet, let that person instantly commence operations for THE FAIR, and interest as many others as possible for its success. Let no one shrink from the duty of aiding us, because he does not deem the anti-slavery lectures and publications the best possible;—our object is to arouse those whose office it *should* have been to bear the truth to *us*: those whom all confess to be, by their prudence, mildness, judiciousness and position, rightly qualified for the work we have undertaken, if they could but be induced to undertake it. From among these, we fervently hope, will arise such as shall put to shame all former advocates, by their devotedness, their zeal, their diligence, and their disinterestedness.

The anniversary of the landing of the Pilgrims is to be worthily celebrated by us. On the 22d of December, the National Anti-Slavery Bazaar is to be opened in Faneuil Hall, and to remain open through New Year's Day. It will be an unequalled opportunity for the selection of Christmas and New Year's Presents. Besides the home manufactures, most beautiful things are to be sent from Europe.

Donations and communications may be addressed to M. W. CHAPMAN, 25 Cornhill, office of the Massachusetts Anti-Slavery Society, or to either of the undersigned:—

Maria Weston Chapman,	Catherine Sargent,
Ann T. G. Phillips,	M. A. W. Johnson,
Mary G. Chapman,	Caroline Weston,
Susan C. Cabot,	Anna R. Philbrick,
Eliza L. Follen,	Mary Young,
Sarah S. Russell,	Harriet M. Jackson,
Sarah B. Shaw,	Mary F. Rogers,
Helen E. Garrison,	Eliza F. Merriam,
Lavinia Hilton,	Caroline F. Williams,
Anne Warren Weston,	Abby Southwick,
Maria Lowell,	Mary Willey,
Sarah H. Southwick,	Marian Fuller,
Henrietta Sargent,	Ann R. Brumbull,
Frances Mary Robbins,	Lydia Parker,
Louisa Loring,	Harriet Sturgis.
Hannah Tufts,	

Boston, Aug 29, 1845. 2w

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union at the Vestry of Rev Mr Coolidge's Church, in Purchase street, on Monday evening next, Oct 20th, at 7 o'clock.

Question.—What means shall be used to awaken a deeper interest in the Sabbath School, and to obtain a sufficient number of competent teachers?

o18 THOMAS GAFFIELD, Sec'y.

NOTICE.

The Semi-Annual Convention of Unitarian Christians will be held in the city of New York, on Tuesday, the 21st of October next. The Convention will assemble at the Church of the Messiah at 7 o'clock in the evening. Clergy and Laity are hereby generally invited to attend.

JERVILLE DEWEY,
JASON WHITMAN,
S. K. LOTHROP, } Committee.

Sep. 27, 1845.

☞ NOTICE. The Unitarian Societies in New York would express their strong desire that the semi-annual Convention of the Unitarian Body, about to be held in their city, should be as general as possible. It will be their pleasure to receive as guests all the brethren who attend the Convention, and to facilitate their hospitality, it is requested that all clergymen and lay-delegates who design to be present will signify it, by addressing a line to Charles S. Francis & Co., 252 Broadway, any time before the 15th of October.

In behalf of the Unitarian Societies in the City of New York. s27

☞ DEDICATION AT NEW YORK.—The First Congregational Society in New York having fixed upon the 22d of October for the consecration of its new Church, invites the presence and assistance of the Unitarian Clergy and Laity on that occasion.

New York, Sept 22, 1845.

MARRIAGES.

In this city, 12th inst, by Rev E. Edmunds, Mr Ira Walker to Miss Lydia Gilman; 14th, Mr Francis Leonard to Mrs Eliza Neal, all of this city.

In Charlestown, 12th inst., in the First Freewill Baptist Church, by Rev I. J. Wetherbee, Mr Seth Munn to Miss Eliza Perry, both of Boston.

In Sudbury, on Sunday morning last, by Rev Mr Shaw, Mr Jesse Mayo to Miss Emily Hunt, both of S.

In Ipswich, 14th inst, Wm P. Treadwell, Esq. of Wells, Me., formerly of Boston, to Miss Abba, eldest daughter of Capt Wm Treadwell.

In Newburyport, on Tuesday evening, Mr Chas. M. Hodge to Miss Caroline A. B., daughter of Jos. Williams, Esq.

In Grafton, by Rev Mr Biscoe, Mr David F. Parmenter of Holden, to Miss Mary E. King.

In Sterling, Mr C. B. Curtis to Miss Mary Smith.

DEATHS.

In this city, 15th inst, Mathew C. Tasker, 20.
12th inst, Capt George Sears, 50.
13th inst, Mr Rueben Frost, 59.
In Lexington, 11th inst, Mrs Abby W. Blodgett, daughter of Peter Wellington, 26.
In Leominster, 8th inst, Ellen E., only child of Luther and Eliza J. Longley, 15 months.
6th inst, Mrs Rebekah, widow of the late Dea Wm. Merriam of Bedford.
In Stoughton, 13th inst, Almira E., wife of Stephen L. Palmer, and daughter of the late Thomas Codman, of Boston.
In Weymouth, 16th ult, Mrs Elizabeth, widow of the Charles Leach, Esq. of Boston, 82.
In Essex, 3d inst, Warren, only son of Mr Henry Mears, 20.

TEN NEW PAMPHLETS. Greenleaf's Discourse on the Death of Judge Story, delivered at the request of the Corporation of Harvard University, and the Members of the Law School at Cambridge.—Price 25 cents.

Hazard's Essay on the Philosophical Writings of Dr Channing; 25 cents.

Answers to Questions contained in Mr Parker's Letter to the Boston Association of Congregational Ministers; 15 cents.

Anti-Supernaturalism, a Sermon preached before the Senior Class of the Divinity School in Harvard University, by Andrew P. Peabody; 17 cents.

A Poem pronounced before the Phi Beta Kappa Society, by Charles T. Brooks; 25 cents.

The Connection between Science and Religion, an Oration delivered before the Phi Beta Kappa Society of Harvard University, Aug 28, by Andrew P. Peabody; 25 cents.

Our Private and Public Stewardship, a Discourse preached before the First Congregational Society in Watertown, by Rev John Weiss; 13 cents.

A Discourse at the Dedication of the First Meeting House in Somerville, Mass., by George E. Ellis; 13 cents.

A Sermon delivered at the Dedication of the New House of Worship in Hanover street, by Rev Chandler Robbins; 25 cents.

A Discourse delivered the Sunday after the death of Judge Story, by Rev William Newell; 15 cents.

The above new Pamphlets published and for sale by JAMES MUNROE & CO., 2 School street, up stairs. o18

PRIVATE SCHOOL FOR GIRLS. MRS. H. J. FINN re-opened her School on the 1st of October, at her residence, No 5 High street place, where she will be happy to receive as pupils young misses from five to twelve years of age. o18

MARGARET: A Tale of the Real and Ideal, Blight and Bloom; including sketches of a place not before described, called Mons Christi. 12mo; pp 460.

'This is a remarkable work.—There is an originality, a freedom of style, a beauty and depth of sentiment, and a fullness of delineation in it, which are peculiar in their kind and not often equalled. The impression it leaves upon the reader is highly favorable to the purest and most rational forms of religious belief and observance, the amelioration of society, the promotion of moral reforms, and the interests of peace and virtue.' [Christian Register.

'Prominent characteristics of the author of 'Margaret' are a wonderfully minute acquaintance with the language, manners, customs, virtues, vices, and daily household life of the country-people of New England at the time of the Revolution,—sharp wit, tender feeling, true moral courage, religion without cant or sanctimony and no inconsiderable share of science and learning. The writer understands and believes in the preference of mercy to sacrifice, upon which Christ's system is founded.' [The Liberator.

'It is not an easy work to criticise; and it is more to satisfy ourselves than to interest others that we would express our opinion of it as an extraordinary book.' [Christian World.

'It reminds you of Southey's Doctor, perhaps more than of any other book, but differs of course widely from that since the scene is laid in New instead of Old England.' [Boston Daily Advertiser.

'The leading inspiration and grand drift of the work tend to a higher order of human character, society and condition.' [Practical Christian.

'The story is deeply interesting and affecting; to get at which, however, you do not pass over the exquisite episodes which are freely interspersed.' [Norwich (Conn.) Courier.

Published and for sale by JORDAN & WILEY, 121 Washington st. 3tis3tos o18

MINIATURE EDITIONS. Beautiful miniature editions of the Poets, viz: Scott, Campbell, Mrs Sigourney, Mary Howitt, Montgomery, Kirk White, Southey, Coleridge, Wordsworth, Cowper, Thompson, Pollok, Goldsmith, Gray, Elliot, Rogers, Milton, Eliza Cook and Mrs Norton; Poetry of the Passions, Sentiments, Affections, Flowers, Lallah Rookh, Lady of the Lake, Autumn Flowers, Gems of American Poets, Sacred Songs, Loves of Angels. Also, beautiful miniature editions of Clark's Scripture Promises, Exiles of Liberia, Vicar of Wakefield, Johnson's Rasselas, Moore's Private Devotion, Pure Gold, Paul and Virginia, Sacra Privata, Young's Night Thoughts, Token of the Heart, Token of Remembrance, Token of Affection, Token of Friendship, Spare Minutes, Casket of Jewels.

For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. o18

A NATURAL HISTORY of the most remarkable Quadrupeds, Birds, Fishes, Serpents, Reptiles, and Insects. By Mrs Mary Trimmer. With 20 Engravings. Abridged and Improved: particularly designed for Youth of the United States, and suited to the Use of Schools, with questions.

Published and for sale by S. G. SIMPKINS, 21 Tremont Row. o18

INTERESTING AND INSTRUCTIVE GAMES FOR YOUNG PEOPLE. *CROSBY & NICHOLS* have recently published a very pretty and amusing Game for Young People, called Robinson Crusoe and his Man Friday. It consists of thirty Cards, all beautifully engraved and colored, representing the plants, animals, &c. found on the Island; also, the Cocoa Nut Shell Gourd, Goat Skin, &c, which he used as Household Utensils. Two very interesting games can be played with these Cards. It was got up expressly for young people, by the popular authoress of I'll be a Gentleman, I'll be a Lady, &c. and will be found as interesting as any of her productions.

C. & N. have also recently published a new edition of the Strife of Genius, by Mrs Tuthill, a Biographical and Historical Game, useful and entertaining. Also, the Race of Improvement, by the author of the Game of Dr Busby.

For sale at 118 Washington street. o18

LADIES

MY Advertisement in this paper a year ago, was the cause of my forming many valuable acquaintances, which I trust they will not have occasion to regret. Hope to see them again as also many of their friends, and readers of this valuable sheet, who may visit the city or are in the way of sending for goods in my line. My place for the sale of HATS—CAPS and every description of FUR GOODS, is 173 Washington street, Boston. Wholesale Rooms, 2d and 3d stories. W. M. SHUTE

o18 6w

NEW FALL & WINTER GOODS.
DANIELL & CO.,
No. 201 Washington Street.

WE have received by the recent arrivals of the French packets at New York, and the British steamers at this port, a full assortment of new styles of desirable goods for our Fall sales. Our long experience, and acquaintance with articles in our line, and our facilities for obtaining our stock at the lowest rate, enables us to offer our customers every article at as low a price as they can be obtained at any other store.

ON THE FIRST FLOOR

We have an extensive assortment at retail, consisting of a larger and richer stock of SILKS than we have ever before offered. It is impossible to describe all of the various styles in an advertisement, without making it very long. We have Rich Heavy Dark Colored Silks, for CLOAKS and PELISSES. Light and Dark styles in great variety, for STREET DRESSES. Rich Light Col'd do, for EVENING DRESSES.

DRESS GOODS,

Of new styles, in Mouseline de Laines, Corded Ottomans, Cashmeres, Twilled Ginghams, French and American Prints, &c. &c.

FRENCH PLAIDS,

An entire new article, the first that have been imported, a pretty and economical article for Fall and Winter Dresses.

LACES AND EMBROIDERIES.

We have added to our stock a large and beautiful assortment of Laces and Embroideries, of the latest Paris and London styles, and have made such arrangements that we shall in future be supplied with all the newest styles.

AA THIBET CLOTHS.

We have every desirable color and shade of this well known article for Ladies' Cloaks and Dresses—the

POETRY.

[For the Register.]

TO SOME FRIENDS ON A FATHER'S DEATH.

Ye weep for the stroke
That has left you to mourn
In your desolate sorrow
A kind father, gone.
Ye weep, that his virtues
Like stars in the night,
Beaming out mid the darkness
Are lost to your sight.

But the star is not lost
When the brief night is done,
It has drawn in his beams
To make way for the sun.
It was set then to hallow
The slumbers of men;
But a mightier splendor
Must wake them again.

Ye were one in your goodness
And the spirit that's flown
Like an angel of light
To its radiant home,
Still blesses its kindred,
Still lights with its smile,
The old spots where it lingered
And loved for a while.

O stay now your sorrow
For him who has trod
In the pride of his Truth,
To the throne of his God.
Let your tears be from gladness
To think that his Love
Was but part of your own
Which is now blest above.

Oct. 4, 1845.

THE SABBATH WAS MADE FOR MAN.

(Suggested by a Sermon from the above text.)

On earth no Sabbath day!
Silence in all the temples of our God!
Their hallowed courts no more by mortals trod,
For needed strength to pray—
No prostrate soul before their altars sighing!
The heart of flesh upon itself relying!

Oh, who of earthly mould,
Bearing a human soul within his breast,
Can say he needs no aid from Sabbath rest,
Its pages to unfold?
Who that looks o'er this heaving human ocean
Would steal a single aid from man's devotion?

A God-appointed day!
It stays the mighty flood of human care.
Remove this barrier, and the waters bear
Our storm-tossed barks away.
A glimpse of heaven, the mist of earth dividing,
To win us to the world those mists are hiding!

On the broad stream of life
The Sabbath like a quiet haven lies,
Where the frail vessel may obtain supplies
And strength for coming strife:
And breezes, from the land their barks are nearing,
Refresh the mariners 'mid dangers steering.

How cheering is the light
That beams o'er earth from every Sabbath morn!
The sailor, o'er the waste of waters borne,
Blesses the welcome sight,
Rememb'ring him of childhood's Sabbath teaching,—
A brief regret his careless spirit reaching.

Thanks for earth's holiest day,—
Her sacred aisles by thousand footsteps trod:
The golden chains that bind our souls to God
Lead from those courts away.
The temples of the Lord awake thanksgiving!
Within them man is won to holier living.

If all of outward form
Were banish'd from this dwelling-place of ours,
Should we, untaught, our teachers find in flowers,
The sunshine and the storm!
When led to look through Nature into Heaven,
The key to all her cyphers has been given.

Then we indeed may read
Lord more convincing than by sages taught;
The 'broidered blossom waken loftier thought
Than man's confining creed,
And heavenly rays illuminate the pages
Of Nature's book, with light for future ages.

Pray that the Sabbath sun
Pour its calm radiance o'er the land and sea,
Till men of earth to Christ shall bow the knee,
And God's whole will be done;
Till men of every kindred, tongue and nation,
Have listened to the tidings of Salvation.

[Religious Magazine.] M. H. S.

MISCELLANEOUS.

SKETCHES OF THE HOUSE OF COMMONS.

THE GOVERNMENT.

[By a Private Correspondent of the *Scotsman*.]

The members of the Cabinet in the House of Commons are Sir Robert Peel, Sir J. Graham, Mr. Goulburn, Lord Granville Somerset, Mr. Sydney Herbert, and Lord Lincoln. Of the first two of these I need say nothing. Such short sketches as I propose to give, would enable me to say nothing of them but what every one knows. Mr. Goulburn is a dull, wordy old gentleman, who, chiefly by dint of steady attachment to Sir R. Peel, has worked his way up to a position much beyond his talents, who never, by any chance, makes a successful speech, but who, being courteous and good natured, and bearing an excellent private character, seems to escape the envy of friends, and is spared by his political opponents. Mr. Goulburn was the Tory candidate for the Speakership when Mr. Shaw Lefevre was elected, and probably still has an eye to this post, if Sir R. Peel remains in power long enough to command the appointment of Mr. Lefevre's successor. Lord G. Somerset is of no service to the Government as a debater; his deformed person (he is a hunchback dwarf) is attended with a very poor *physique*, and his voice is exceedingly weak. He holds the honorary office of Chancellor of the Duchy of Lancaster, and devotes himself, in the House of Commons, to the superintendence of private business. He has the character of being a good man of business, and speaks clearly and sensibly on matters of business. He is also very active in all electioneering matters, and is one of the chief election-managers for the Government at the Carlton. Lord Lincoln is another electioneerer, and is also, in the House of Commons, more of a business speaker than an orator. Mr. Sydney Herbert, who began this last session as one of the regular Government debaters, and whose first speech excited great expectations, has, on the whole, disappointed the hopes he had raised. He is a man of a cultivated mind and refined taste, but he wants solid matter; he will never be a powerful ready debater, though, with time and care, he will make, as he has already made, elegant and ingenious speeches. He has the reputation of being a man of pleasure, but he is clearly also a man of great political ambition, and, with his fortune, aristocratic connection, (he is half-brother of Lord Pembroke, and inherited his mother's property,) and his talents, there is none among the younger members of the Conservative party of such bright political prospects. He may look, and doubtless does look, to be the future Conservative leader in the House of Commons. Lord Lincoln will, in due time, ascend to the House of Lords; and there is no one else to contest the leadership with him but Mr. Gladstone, who is not an aristocrat, and who is not popular with his party.

Next to the members of the Cabinet, I take the Privy Councillors who are not of the Cabinet—Sir Thomas Fremantle, Sir George Clerk, Mr. Bingham Baring, and Dr. Nicholl. In the due course of political promotion, these should be among the first to be taken into the Cabinet; but the Cabinet is not likely to gain any powerful accession of talent from any of them. Sir Thomas Fremantle was an excellent whipper-in; but he is not of sufficient *calibre* for the important post which he now holds, of Secretary for Ireland. His appointment was a sad confession of Sir R. Peel's weakness in respect of talent among his party. Sir George Clerk is as unfit for the less important office of Vice-President of the Board of Trade, as Sir Thomas Fremantle for the Irish Secretaryship. Sir George Clerk, on his legs in the House, is for all the world like a great rollicking school-boy, and there are few schoolboys of fifteen who would not acquit themselves more creditably.—Mr. B. Baring, Lord Ashburton's eldest son, and Dr. Nicholl, son of the late Sir John Nicholl, the Admiralty judge, are two ornamental, rather than useful, adjuncts of the Government. They are both gentlemen in every sense of the word, but they are not speakers; and they owe their appointments, of course, to private reasons.

Next in order of importance come the Under-Secretaries of State and the Secretaries. The Under Secretary for the Home Department is Mr. Manners Sutton, second son of the late Lord Canterbury, who does his business in the House of Commons creditably, but gives no promise of anything more; and the Under-Secretary for the Colonial Department is Mr. George Hope, who does not do his business even creditably, and who, with such antagonists on colonial questions as Lord Howick, Mr. Charles Buller, and Mr. Aglionby, has been quite unequal to the responsibility of representing the Colonial-office in the House of Commons. The Under Secretary for the Foreign Department is Lord Canning, a peer. Mr. John Young, a member for Cavan county, and Mr. Cardwell, are the two Secretaries of the Treasury—Mr. Young taking the whipping-in, patronage, and election departments, and Mr. Cardwell the Finance Department. Mr. Cardwell, too, has much disappointed expectation since he became a member of the Government; but still Mr. Cardwell is *the* man of talent among the young men of the Government. The dearth of rising talent among the Conservative party is a great fact. Mr. John Young is nothing remarkable in any way; he is said to be a sensible and moderate man. The Secretaries for the Board of Control are Lord Jocelyn and Lord Mahon; and the Secretary to the Admiralty, Mr. Corry, a brother of Lord Belmore's, and brother-in-law of Lord Ashley's. The predominance of aristocratic connexion among the members of Sir Robert Peel's Government is another notable phenomenon.

The Attorney-General (Sir F. Thessiger) and the Solicitor-General (Mr. Fitzroy Kelly) I have often spoken of in my letters during the session.

The Lords of the Treasury are now Mr. Milnes Gaskell, Mr. Henry Baring, Mr. Forbes Mackenzie and Mr. Cripps. The first of them is a cousin of Mr. Milnes, the poetical member for Pontefract, and a son-in-law of Mr. C. W. Wynn, in compliment to whom, propably, Mr. Milnes Gaskell has his place. Mr. Gaskell is said to be a man of considerable talent, but he does not show it in the House. Mr. Cripps, the new Lord of the Treasury, is a good man of business, and is likely to get on. Mr. Henry Baring is a nobody. What Mr. Forbes Mackenzie is, is very well known to most of your readers.

Sir George Cockburn, Admiral Banks, and Mr. Fitzroy, are three Lords of the Admiralty in the House. Mr. Fitzroy is a striking instance of Sir Robert Peel's predilection for rank, or (which is, perhaps, the juster way of putting it,) the necessity he is under of obliging his aristocratic supporters. Mr. Fitzroy is Lord Southampton's brother; and, having committed many indiscretions and violations of good taste in his short political life, is the very last man whom Sir Robert Peel would ever have thought of bringing into his government, if he were not Lord Southampton's brother.

The representatives of the Ordnance in the House of Commons are, Colonel Peel, the Premier's brother, who is Surveyor General; Sir Frederick Trench, the Secretary to the Master-General; and Lord Arthur Lennox, lately promoted from a Lordship of the Treasury to the Clerkship of the Ordnance—the only promotion in the matter being, however, better pay.—None of these three are shining Parliamentary lights.

It only remains to speak of the officers of the Household, who swell the Government majority in the House. They are not expected to be speakers, but in return for their offices they must attend regularly and vote. They are, Colonel Dawson Damer, Lord Jermyn, Lord Ernest Bruce, Lord Charles Wellesley, Hon. Captain Duncombe, (a brother of Lord Feversham,) and Captain Meynell. These are six regular Government voters. None of them is known to have made a speech within the memory of living man. Thus is the world governed!

GUNPOWDER AND GLORY.

I'd almost forgotten to say that the King of the Dutch has been on a visit to us—and, as I've heard, a very decent sort of king he is.—Of course he played, whilst here, at a little bit of soldiering—guards and grenadiers were turned out in the Hyde-Park, that he might review their helmets and bear-skin caps. Isn't it odd, grandmother, that the first show kings and princes, when they come to us, want to stare at, is a show of soldiers? Just to see how nicely men are armed and mounted to kill men? They don't mean any harm by it, of course; but still—I can't help thinking it—it does appear to me, if Beelzebub was to go into a strange country—if, indeed, there is any country he's not yet visited—the sight he'd first like to see would be, the sight of men taught the best way of cutting men's throats. And then (if he came here to London) he'd go down to Woolwich Marshes, to see what they call rocket practice. And wouldn't he rub his hands, and switch about his tail, to see how rockets and shells split, break, tear away everything before 'em, showing what pretty work they'd make of a solid square of living flesh, standing for so many pence a-day to be made a target of!—You'd think it would be some wicked spirit that would enjoy this fun; but no, grandmother, it isn't so; quite the contrary; it's kings and princes. And yet I should like to have some king come over here who wouldn't care to go a soldiering in Hyde-Park; who wouldn't think of rocket-practice; but who, on the contrary, would go about to our schools, and our hospitals, and our asylums, and all places where man does what he can to help man; to assist and comfort him like a fellow-creature, and not to tear him limb from limb like a devil.

Our Queen has gone to Germany, to see where Prince Albert was born. Well, there's something pretty and wife-like in the thought of his, and I like it. There was a dreadful fear among some of the nobs in Parliament, that while the Queen was away, the kingdom would drop to pieces. But it isn't so: the tax-gatherer calls, just the same as ever. The Queen took ship, and landed at Antwerp,—at the Quai Vandyke. Now Vandyke, you must know, was a famous painter; and abroad, they've a fashion of naming streets and places after folks that's called geniuses. We have'nt come to that yet. Only think of our having a Hogarth-square, or a Shakespere, instead of a Waterloo, Bridge! And then for statues in the streets, we don't give them to authors and painters, but only to kings and dukes that don't pay their debts.

Still I do feel for her Gracious Majesty.—Dear soul! Isn't it dreadful that a gentlewoman can't step abroad—can't take boat—but what there's a hundred guns blazing, firing away at her,—as if the noise of cannons and the smell of gunpowder was like the songs of nightingales and the scent of roses! How royalty keeps its hearing I can't tell. When the dear lady got upon the Rhine, there were the guns blazing away as though heaven and earth were come together! It's odd enough that people will think a great noise is a great respect; and that the heartiest welcome can only be given by gunpowder. [Douglas Jerrold's Shilling Magazine.

GRAND BATTLE WITH AN AFRICAN LION.

A letter from French Algiers gives us the particulars of a battle between a detachment of French soldiers, and a huge lion, one of those kings of the forest that range through the mountains and plains of Africa. In clearing the Arabs from around *Oued Zerga*, last June, the French soldiers discovered this monstrous lion in friendly intercourse with the natives. His female companion, and a numerous progeny occupied a natural fort in one of the neighboring hills, from whence, as a general purveyor for the whole community, he sallied forth daily to visit the Arab village, where every attention was paid to him, and his wants duly cared for. His visits created no uneasiness among the Arabs. Men, women and children could approach him without fear. Occasionally; it is true, he would carry home with him a cow, a sheep, or a dog, without asking permission.—But he only did so when the villages neglected to furnish his usual supply, and being a good friend in other respects, the Arabs rather encouraged him in the exercise of his free choice of whatever he wished, themselves and families, of course excepted. The Frenchmen having expelled the Arabs, his lionship was compelled to take a wider range in search of food, and in an unlucky hour, on the 18th of June last, made himself known to eight French soldiers, who had heard of his majesty and were in search of his lair. He approached them quietly, apparently anxious to open negociations for a treaty of friendship similar to that existing between his late neighbors and himself. But the French soldiers, being a civilized people, entertained moral antipathy against lions and Arabs—and without waiting for an opportunity to smother the lion and his family in a cave, as Col. Pelissier, or Marshall Begeaud destroyed seven hundred men, women and children in Dahra—the eight soldiers formed into a line, and discharged a volley of musketry at his majesty. For the first time in his life, he discovered that mankind are not all a like. His first impulse appeared like a determination to give battle but the odds, were against him, and with a slight wound in one leg, he retreated to an adjoining thicket.—The soldiers surrounded him, and as night approached they built large fires, four of their number remaining on guard whilst the others slept.

As the fires began to kindle, the lion commanced his war cry, and in a few minutes the whole wilderness resounded with the echo. Lions and lionesses, answering the cry of the forest king poured down from the hills. The thicket appeared to be surrounded with beasts. The soldiers were unable to sleep, but they entertained no fear of an attack so long as they kept up the fires. Faggots were thrown upon the burning heaps. Higher and higher rose the flames, and louder and fiercer roared the beasts. Thus passed the night. At day-break, as the soldiers were preparing to dislodge their game, one of them discovered the lion within four paces, in the very act of crouching for a spring upon him, and had barely time to present his bayonet, when his powerful adversary came down upon it, the bayonet passing through him up to the lock of the musket. The shock was so great that the soldier was thrown to the ground, and in an instant the paws of the monster were plunged in his flesh. The other soldiers flew to the rescue, but dared not fire lest they should kill their comrade. The unequal combat was horrible! For a time the menacing attitude of the soldiers around, prevented the frantic lion from despatching his victim. He lay upon the poor soldier with his huge paws indented in the flesh. Although frantic with pain, the lion hardly moved for some moments. He growled terrifically at his enemies, while his motionless victim implored protection.

At last the lion moved! His claws sunk deeper! Screams of anguish from his victim pierced the hearts of the spectators, at the risk of shooting their comrade, two fired! Piercing shrieks from the poor soldier now rent the air, as the wounded beast attacken him with greater fury. Supposing from his cries that their shots had seriously wounded their comrade, the soldiers fired three more, and the lion fell! They marched forward and despatched the monster. Their comrade, thus happily rescued, was founh to have received only one gun shot wound, and that not dangerous, being in the thigh; his wounds from the lion's claws were more severe, and he suffered severely from loss of blood before reaching the hospital. The lion was found to be twelve feet long, and six feet nine inches round the body; his side teeth measured four inches and a quarter from the gums. His tail was six feet two inches long, and his height when standing was over ten feet. He was the largest lion ever seen in Algeria. An expedition was being prepared to attack the lioness and her progeny.

THE NEW CITY OF ESSEX.

We visited a few days since the site of the projected manufacturing city of Essex. The company of gentlemen who are associated in this enterprise, have purchased nearly twenty-eight hundred acres of land on both sides of the Merrimac river, in the townships of Andover and Methuen, Essex county, at Andover Bridge, about 26 miles from Boston. There is here a considerable fall in the river, and just above this fall an immense dam is now in process of construction. It is about nine miles below the city of Lowell, and will flow the water back a distance of about seven miles, which of course will be the extent of what may be termed the pond. This dam as we have said, is now in progress, under the direction of Mr. Bennett, civil engineer; Messrs. Gilmore & Carpenter, contractors. A coffer-dam, occupying half the bed of the river, has been constructed in the centre, the river now running on both sides of it. The bed of the river here is about six hundred feet wide, and is to be widened 300 feet, so as to make the dam 900 feet in length. It will be 35 feet wide in the base line, 25 below the top of the dam, and is to be built of solid masonry laid in cement. The lower side of the dam, which will be its *face*, is to be composed of large blocks of granite, the lower course to be laid endwise, eight feet in length; the other courses will consist of stretchers, about two feet high and eight or ten in length, falling back one inch in the foot as they rise. The dimensions of the dam, therefore, will be, in length 900 feet, in heigth 25 feet from the base line, width at base line 35 feet, and at the top a slope of 10 or 15 feet, and is a work of no small magnitude or importance.

About half a mile above the dam, on the Methuen side of the river, the canal for supplying the water power to the factories, will commence. This is to be 100 feet wide and 20 or 30 feet deep, if we recollect rightly, and will run parallel with the river, at an average distance of about 300 feet from it. This also is in progress, having been undertaken by the same enterprising contractors.

The location of the city is both pleasant and highly favorable for the purposes contemplated. Most of the land slopes gradually towards the river, and the surrounding country affords picturesque and agreeable views. There are at present about three hundred men engaged upon various portions of the work. Granite of an excellent quality is obtained at a distance of about three miles, and sand in abundance is procured in the vicinity. It is designed to get the centre portion of the dam so far completed as to be able to turn the water over it the present fall. The whole work is under the general superintendence of Mr. Storrow, late of the Lowell Railroad. The enterprise is an important one, involving the expediture of a large amount of capital, and we doubt not will be successful in building up a CITY. [Bunker Hill Aurora.

POISON. Almost every newspaper gives some remedy to be used immediately after poison has been taken into the stomach. Oil is higly recommended and we can add one cure in favor of its efficacy. Some one who subscribes himself "A Physician" says that large draughts of warm water persevered in, until free vomiting: this we have no doubt is an excellent remedy. But we have used strong vinegar in two or three cases with the very best effect. One a female, had swallowed two ounces of laudanum, was seized with violent spasms and lockjaw; her jaws were *pried* apart with an iron spoon, and half a pint of strong vinegar was poured into her mouth with a table-spoon. The first impression produced a violent cough, and strangling, though we persevered and ultimately brought on free vomiting and saved our patient. Another case of a stout man, treated very much in the same way and with the like happy result. We are compelled to act according to circumstances, and are frequently so situated that we can get but very few remedies. In all cases, whatever will puke the quickest should be given, and persisted in until it *does puke*, remembering always that it is more difficult to excite vomiting when the stomach is replete with poison, than when it is in health or laboring under ordinary sickness. [Tennessee Agricult.

GEOLOGICAL DISCOVERY. It is well known to those who are conversant with the mines o brown iron ore, which abound along the base of the Green Mountains, from Monkton to Bennington, that the immense quantity of ore produced, has consisted of detached fragments, and that no regular solid bed of ore interstatified with the rock has heretofore been found.

We learn that the State Geologist, on a recent visit to Mitchell's ore in Chittenden, in company with Pres. Hitchcock of Massachusetts, in examining the drifts which have been carried in various directions from the shaft, found one of these terminating in an immense mass of solid ore, which is blasted out by the miners. An examination of the mass resulted in the discovery of the fact that it was reposing on that variety of limestone rock which in many places has been found to accompany the ore, in an inclined plane parallel to the layers of the rock, while the loose materials above, clays and ochres, are also in parallel beds, having resulted from the decay of the archy layers over the iron ore. The necessary conclusion seems to be that this bed of ore, several yards thick, is coextensive with the solid rock, and it is probable that it will never be exhausted. The owners will of course find it advisable to abandon the expensive explorations in other directions, and concentrate their efforts on this field.

We understand that the origin and position of the manganese were also satisfactorily traced out. [Brandon (Vt.) Press.

ADVANCE OF RAILWAY SCIENCE. The progress of railway enterprise is not only vast bumagnificent—vast in its plans, and magnificent in its results—leaping over all obstacles, joining worlds with worlds almost, and seeming likely through the remarkable desire for increased locomotion which is not unfrequently exhibited, to 'put a girdle round about the earth in forty minutes.' About thirty years ago it was doubted whether locomotives could run at all upon iron railways: twenty years ago the idea of their moving at a greater speed than twenty miles in the hour was scoffed at as chimerical; fifteen years ago the unexpected rate of thirty miles an hour was considered a wonder which no effort of practical science could surpass; and now a speed of nearly fifty miles an hour is in daily use, while the rate of a mile per minute is promised, and, in some special instances, has actually been exceeded. It is singular that the three great feats accomplished by practical science in our own time, viz, lighting by gas, crossing the Atlantic by steam in ten days, and rapid travelling by the same motive power on railways, have, one and all, been denounced as utterly impracticable by 'philosophers,' who actually knew nothing of the subjects upon which they theorised. [Transcript.

TEMPERANCE. This word implies a knowledge of, and compliance with, all the laws of our physical system. There is scarcely any branch of knowledge more important to mankind than a knowledge of the structure and nature of our own being. Nor is there scarcely any subject upon which men are so generally ignorant. It seems not at all to be known by mankind in general, or even suspected, that every thing about their bodies is regulated by laws, as certain as the law of gravitation; and that a perfect knowledge of and conformity to these laws, would render permanent health as certain as the regular motion of the planets. The world is full of disease and premature death, and men speak of these things as mysterious providence of God, without ever so much as dreaming that they are the natural and certain results of the most outrageous and reckless violation of the human constitution.

"I MARK ONLY THE HOURS THAT SHINE.' The above, if we rightly remember, is the inscription on a sun-dial in Italy. It inculcates a beautiful lesson which too many are prone to disregard. It would teach us to remember the bright days of life, and not to forget the blessings God is giving us. Life, it is true, is not all bright and beautiful. But still it has its lights as well as its shades, and it is neither wise nor graceful to dwell too much upon the darker portions of the picture. He who looks upon the bright side of life, and makes the best of every thing, will, we think, other things being equal, be a brighter and happier man, than those who, as Franklin says, "are always looking at the ugly leg," and find occasion for complaint and censure in almost every thing they meet with.

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The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
aug23 tf

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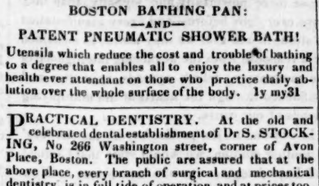

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FAMILY SCHOOL AT GERMANTOWN, QUINCY. MISSES SULLIVAN intend commencing the Autumn Term of their School on Thursday, Aug 7th. Length of Term twelve weeks.

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